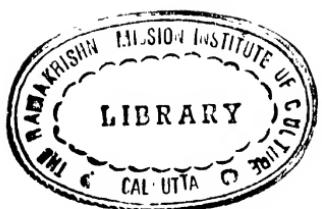


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OBITUARY NOTICE

or

HENDRA LAL SIRCAR, C.I.E., M.D., D.L.

compiled from Newspapers and Periodicals

BY

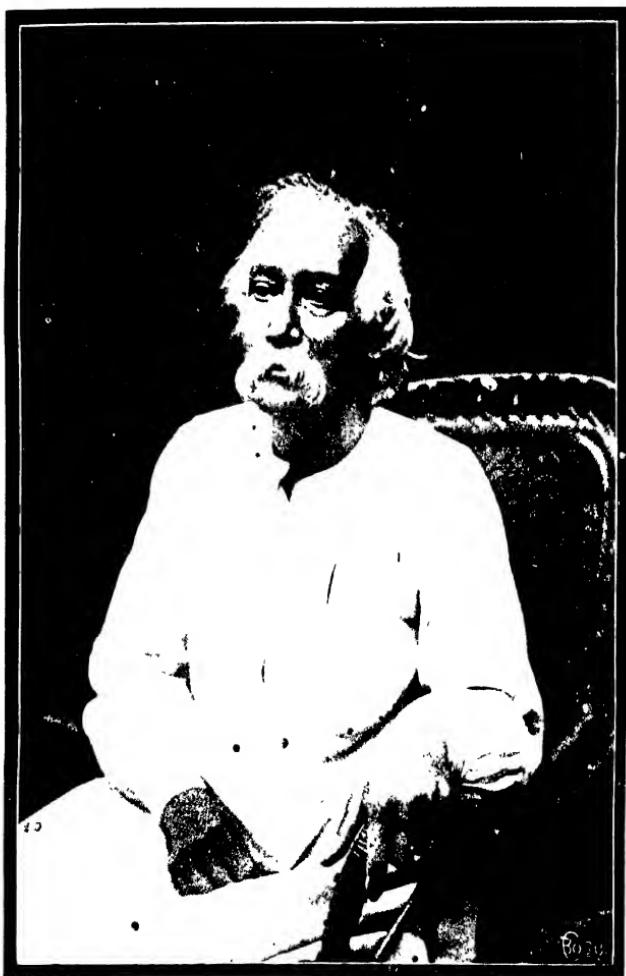
AMRITA LAL SIRCAR, I.M.S., F.C.S.



P. SIRCAR, ANGLO-SANSKRIT PRESS, 51 SANKARITOLA, CALCUTTA.

1905.

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The late Dr. Mohendro Lal Sircar, M.D., D.T., C.I.E.

PREFACE.

The following pages contain a very short account of the life of the late Dr. Masiendra Lal Sircar and also the notices, as far as we could collect, that appeared in the English and Bengali papers after his death. Besides these, they contain the remarks of the *Reis* and *Rayyat* on the Birthday Anniversary of Dr. Sircar, which was performed on his entering the 71st year of his life.

The publisher has in contemplation to write a full biography of the late doctor, and so he has been collecting facts and anecdotes in connection therewith. Any information from any body who knew the doctor intimately will be thankfully received.

The late doctor never wrote anything in Bengali but a few months before his death he composed eight Bengali songs which being unique in his literary career have been included in his book.

Calcutta.

April 1, 1905.

A. L. S.

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THE SEVENTH ANNUAL MEETING, AND THE IN-
AUGURATION OF THE LECTURE HALL, OF
THE INDIAN ASSOCIATION FOR THE
CULTIVATION OF SCIENCE.

The 7th Annual Meeting of the Indian Association for the Cultivation of Science was held at the Association Rooms on Wednesday the 12th March 1884 at 4 p. m., His Honor the Lieutenant-Governor, President, in the chair.

Besides a large number (upwards of seven hundred) of European and Native gentlemen, who are not members, there were present the following members of the Association :—

Rev. Father E. Lafont, S.J., C.I.E.
Hon'ble Kristodas Pal, C.I.E.
Raja Harendra Krishna Bahadur.
Nawab Meer Mahomed Ali
Babu Kasi Nath Biswas
 " Raj Krishna Mookerjee, M.A., B.L.
 " Issur Chandra Mitter
 " Jadu Lal Mullick
•O. C. Dutt Esq.
Babu Docowry Ghosh, L.M.S.
 " Gangadhar Chatterjee
 " Dina Bandhu Mookerjee
 " Bejoy Kissen Mookerjee
 " Rajender Dutt
 " Prasanna Kumar Sarbadhikari
 " Tarini Charan Ghosh
Kumar Rameswar Mitra
Nawab Abdul Lateef Khan Bahadur, C.I.E.
A. M. Bose Esq., M.A., Barrister-at-Law.
Babu Surendra Nath Banerjee
 " Durga Charan Law
 " Jadu Nath Mookerjee (Hd. Master, Sanskrit Coll.)

Babu Jadu Nath Mookerjee (Medical Practitioner)
 " Tara Prasad Chatterjee
 " Brindaban Chandra Chatterjee
 " Amrita Lal Sircar
 " Shambhu Chandra Mookerjee
 " Hara Nath Roy, L.M.S.
 " Shyama Charan Kumar
 " Nobin Chandra Kumar
 " Chandra Nath Bose, M.A., B.L. .
 Dr. Gurudas Banerjee, F.L.
 Babu Radhika Prasad Mookerjee
 " Safat Chandra Ghosh
 " Parbutty Charan Roy
 Rai Prasanna Kumar Banerjee, Bahadur
 Babu Nilmani Mookerjee, M.A., B.L.
 " Nrisinha Charan Mookerjee, M.A., B.L.
 " Rajkrishna Mitra
 " Rajendra Nath Mitra
 " Radhika Prasad Mookerjee
 " Tara Prasanna Roy, F.C.S., F.I.C.
 Rai Kanai Lal Dey Bahadur, F.C.S., &c.
 Dr. Mahendra Lal Sircar, M.D., C.I.E., *Hony. Secy.*

The Honorary Secretary laid on the table the Report of the Committee of Management, and the accounts drawn up by them, for the past year.

The following resolutions were then unanimously carried :

(I) Proposed by Babu Prasanna Kumar Sarbadhikari
 Seconded by Babu Docwry Ghosh
 that the Report of the Committee be approved and that the accounts be passed.

(II) Proposed by Babu Kasi Nath Biswas
 Seconded by Kumar Rameswar Malia
 that the following gentlemen be elected office-bearers for the current year :—

The Hon'ble A. Rivers Thompson, C.S.I., } President
 C.I.E., &c., &c., Lt. Governor of Bengal. }
 Rev. Father E. Lafont, S.J., C.I.E., &c. } Vice-President
 The Hon'ble Ramesh Chundra Mitra

Dr. Mahendra Lal Sircar, M.D., C.I.E., *Hony. Secy.*
 Babu Khetra Mohan Bose, B.A., *Hony. Asst. Secy.*

Rai Shyama Charan Dey, Bahadur, *Hony. Auditor.*

(III) Proposed by Babu Bejoy Kissen Mookerjee
 Seconded by Nawab Mir Mahomed Ali
 that the following gentlemen be elected members of the Committee
 of Management for the current year :—

H. H. the Maharaja of Cooch Behar
 H. H. Maharaja of Durbhangha
 Maharaja Sir Joteendra Mohan Tagore Br., K.C.S.I., &c.
 Maharaja Narendra Krishna Bahadur
 Babu Joykissen Mookerjee
 Raja Harendra Krishna Bahadur
 Babu Dwijendra Nath Tagore
 Rai Kanai Lal Dey Bahadur, F.C.S.
 Babu Issur Chander Mitter
 Nilmani Mitter
 Hon'ble Kristodas Pal, Rai Bahadur, C.I.E.
 Nawab Abdool Lateef Khan, Khan Bahadur, C.I.E.
 Raja Rajendra Mullick Bahadur
 Pandit Mahesh Chandra Nyayaratna, C.I.E.
 Babu Raj Krishna Mookerjee, M.A.; B.L.
 " Rajendra Dutt
 " Jadu Lal Mullick
 A. M. Bose Esq., M.A., B.L.
 Dr. Gurudas Banerjee, D.L., &c.
 Babu Ramsankar Sen
 " Ganesh Chunder Chunder
 " Cally Kissen Tagore
 " Sambhu Chandra Mookerjee
 " Tara Prasanna Roy, F.C.S., F.I.C.
 " Surendra Nath Banerjee
 " Rajkumar Sarbadhikari, B.L.
 " Kali Prasanna Ghosh
 O. C. Dutt, Esq.
 Babu Mahesh Chandra Chaudhuri
 " Nilmani Kumar
 " Peary Mohan Mookerjee, M.A., B.L.
 Raja Purna Chandra Singh Bahadur
 Kumar Indra Chundra Singh Bahadur
 Babu Chundra Nath Bose, M.A., B.L.
 " Jadu Nath Mookerjee (Sanskrit College)
 Dr. Mahendra Lal Sircar, M.D., C.I.E., *Ex. Officio*
 Babu Khetra Mohan Bose, B.A., *Ex. Officio*

At the conclusion of the meeting His Excellency the Viceroy arrived. The Honorary Secretary, by order of the President, read before His Excellency the Report of the Association for the past year as follows :

REPORT FOR THE YEAR 1883.

1. The Committee of Management have the honor to submit the following report for the year 1883, showing the progress which the Association made during that period.

2. The number of lectures delivered during the year was ninety-five. An Introductory Lecture on the study of physical science and on the place of mathematics in physical research, by Dr. Sircar.

Twenty-eight lectures by Rev. Father E. Lafont, viz., 12 on general physics, 6 on acoustics, and 10 on geometrical optics.

Thirty-eight lectures by Babu Tara Prasanna Roy, on chemistry including practical demonstrations.

Twenty-five lectures by Dr. Sircar, viz., 6 on frictional electricity, 3 on magnetism, and 16 on dynamic electricity.

Three by Rev. Father A. de Peneranda on astronomy, who could not complete his course, in consequence of having been obliged to leave Calcutta.

3. The subjects of the lectures were :—

In *general physics* : The modern views about the constitution of matter ; the general properties of matter ; the laws of gravity ; the balance and the laws of falling bodies ; the pendulum and central forces ; properties of liquids ; consequences of Archimedes' principle ; equilibrium of liquids ; the barometer ; the use and construction of metallic barometers ; the physical properties of air ; the various kinds of pumps.

In *acoustics* : The qualities of sound ; the laws of vibrating strings ; the wind instruments ; the singing and sensitive flames ; the vibrations of rods and plates.

In *geometrical optics* : Laws regulating the intensity of light, and photometry ; laws of reflection of light from plane and curved surfaces ; laws of refraction ; dispersion and spectrum analysis ; the method of spectroscopy and its applications ; the study of the sun-spots by means of the spectroscope ; on lenses and their effects ; optical instruments.

In *chemistry* : chemical force ; hydrogen ; oxygen ; nitrogen and atmospheric air ; compounds of hydrogen

and oxygen ; composition and properties of water ; hydrogen peroxide ; compounds of nitrogen and oxygen ; ammonia and chlorine ; chlorine ; hydrochloric acid and the compounds of chlorine with oxygen ; bromine and hydrobromic acid ; iodine and its compounds ; carbon ; compounds of carbon with oxygen ; compounds of carbon with hydrogen and coal gas : sulphur ; and hydrogen sulphides ; oxides and oxyacids of sulphur ; sulphuric acid and the remaining oxyacids of sulphur ; selenium and tellurium ; phosphorus.

In *practical demonstrations* : The students were instructed in the testing of the following substances :— carbon dioxide ; nitrous oxide ; nitric oxide ; sulphuretted hydrogen ; potassium ; sodium ; ammonia ; magnesium ; barium ; strontium ; calcium ; iron ; manganese ; nickel ; cobalt ; aluminum ; zinc ; chromium ; mercury ; copper ; bismuth ; cadmium ; zinc ; antimony ; arsenic ; lead ; silver ; carbonates ; nitrites and nitrates ; chlorides ; chlorates ; sulphates, sulphides and sulphites ; borates ; bromides ; iodides ; ortho-, meta- and pyrophosphates ; citrates, tartarates ; oxalates ; acetates.

In *frictional electricity* : The fundamental phenomena of frictional electricity ; induction, insulation and conduction of static electricity ; distribution of electricity ; power of points ; electric machines ; the electrophorus and the Leyden jar.

In *magnetism* : Fundamental phenomena of magnetism ; laws of magnetic action and terrestrial magnetism.

In *dynamic electricity* : The discovery, chemical origin and first fruits of dynamic electricity ; voltaic batteries ; action of voltaic electricity on the magnet ; the current nature of voltaic electricity ; action of the magnet upon the electric current ; action of electric currents upon each other ; Ampere's theory of magnetism ; electro-magnetic rotations ; magnetism by dynamic electricity ; laws of electro-magnetism ; magneto-electric and volta-electric induction ; Arago's rotations and Faraday's explication of them ; Ruhmkorff's coil or the inductorium ; electric discharges in vacua,

low and high, as illustrated in Geissler's and Crookes's tubes.

In *astronomy* : The Earth our moving observatory ; the two chief motions of the Earth and their consequences.

4. The following table shows the number of lectures delivered by each lecturer during each year from 1878 to 1883 :—

	Father Lafont	Father Peneranda	Dr. Sircar	Babu T. Roy	Total.
1878	19	0	24	25	68
1879	0	0	31	41	72
1880	26	6	30	49	111
1881	24	0	19	32	75
1882	21	0	24	28	73
1883	28	3	26	38	95
	118	9	154	213	494

5. The lectures are attended by students of the Calcutta Colleges, Members of the Association, and by the general public, among whom there is often a small sprinkling of Europeans. The number of the audience varies from 40 to 60.

6. The Laboratory has been enriched by the addition of several new and improved scientific instruments and apparatus to illustrate the laws and phenomena of astronomy, heat, electricity and acoustics ; and also several retorts, chemicals, test tubes, &c. The most noteworthy instruments are the following : Apparatus to show the changes of seasons, the eclipses, and the progression and retrogression of planets ; an universal sun-dial ; Mauperin's indicator ; terrestrial and celestial globes according to Ptolemaic and Copernican systems ; Pouillet's apparatus for tension of vapours ; actinometer of Crova ; calorimeter to measure the latent heat of steam ; quadrant electrometer of Sir W. Thomson ; thermo-electrometer of Reiss ; micro-tasimeter of Edison ; a singing condensor ; an electric clock.

7. For the Library, were purchased *Nature* and the *Scientific American*, as usual. The Geological and Meteorological departments of the Government of India favor the Association with their publications ; and the Government of Bombay with most of theirs. It is to be

hoped that the Government of India in all its departments and that all the local Governments will favor the Association with all their scientific publications.

8. The receipts of the Association during the past year were as follows :—

	Rs.
From Subscriptions	838
" Donations	1,044
" Interest from invested funds	2,696
" Rent from road-side shops	588
 Making a total of	 5,166

9. The Expenditure of the year was :—

	Rs.	As.	Ps.
Lecture charges and charges general	250	6	0
Establishment 	984	9	6
Taxes and rates 	270	0	0
Scholarships 	150	0	0
Furnitures 	6	8	0
Tools and implements 	0	14	0
Library account 	45	8	0
Commission to the Bank of Bengal	6	11	10
Building repairs 	162	0	0
Scientific Instruments 	2,249	13	4
 Making a total of Rs.	 4,126	6	8
Showing a saving of Rs. 	938	9	4

10. The foundation stone of the Lecture Hall having been laid by your Excellency in March 1882, the Committee of Management had hoped to complete the Hall towards the end of that year in view to having it inaugurated on your Excellency's return from Simla. Considerable difficulties were however experienced in fixing upon a suitable plan for the proposed building. After a great deal of discussion, two designs were drawn out, (one in the Indian style,) and submitted for the approval of His Honor the Lieutenant-Governor, who was so kind as to refer them to Colonel Trevor

and Mr. Martin for their opinion. Mr. Martin pointed out what he considered to be certain defects in both the designs and offered to prepare a fresh one to make the building architectural : but as the Association could ill-afford to clear the frontage of the site towards the Bow-Bazar Road, so as to let the Hall be seen from the road, by pulling down the range of shops which give it a handsome income, the Committee of Management accepted Colonel Trevor's suggestion of adopting the native design, instead of incurring much expense in giving the building the character and finish suggested by Mr. Martin. Steps have however been taken to remove some of the defects in the design pointed out by Mr. Martin.

The contract deed for the construction of the hall was not, for reasons stated above, duly executed till July of last year. The walls of the building were pushed up to the level of the beams by the end of the year. The progress that has since been made in the building must be acknowledged to be satisfactory, reflecting great credit upon the contractor. As will be seen from the following List, the sum of Rs. 30,700 has been subscribed in aid of the Building Fund of the Association, out of which the sum of Rs. 12,250 was realized up to 31st December 1883.

	Rs.
H. E. the Most Honorable the Viceroy and Governor General	1000
H. H. the Gaekwar of Baroda	1000
H. H. the Maharaja of Benares	500
H. H. the Maharaja of Cuch Behar	1000
H. H. the Maharaja of Durbhangha	5000
Meharaja Kamala Krishna	1000
Raja Kumud Narayan Bhup (Bijni)	5000
Raja Surendra Mohan Tagore, Mus. Doc., C.I.E., &c., &c.	1000
Kumar Indra Chandra Singh Bahadur of Paikpara	5000
Kumar Sarat Chandra Singh Bahadur	2000
Babu Cally Kissen Tagore	5000
„ Jogendra Nath Roy (Narail)	1000
„ Piyari Mohan Roy	1000
„ Raj Kumar Sarbadhikari	500
„ Prasanna Kumar Banerjee	100
„ Ramaksay Chatterjee	100
Dr. Mahendra Lal Sircar	500
Total Rs.	30,700

Now that the Lecture Hall has been completed, the Committee have every hope that the gentlemen who so kindly promised princely sums towards its erection will lose no time in paying the donations, still due from them, and thus enable them to leave the funded capital of the Institution untouched. The Committee have to deplore the loss by death of one donor, the Raja Kumud Narayan Bhup of Bijni, who had subscribed Rs. 5,000 ; but they feel confident that the heirs of the late Raja, in justice to the memory of the lamented deceased, will fulfil his obligations.

11. On the 31st December 1883, the Association had in the custody of the Bank of Bengal, Government Promissory notes to the amount of Rs. 67,400, a floating balance of Rs. 15,069-12-10 and a cash balance in the office of Rs. 51-4-9, amounting to a total of Rs. 82,521-1-7.

On the 31st December 1882, the Association had in the custody of the Bank of Bengal, Government Promissory notes as above Rs. 67,400; floating balance Rs. 16,410-4-3 and a cash balance in the office Rs. 56-0-3, amounting in all to Rs. 83,866-4-6.

12. The total receipts of the Association from different sources, from August 1876, when the institution was opened, up to 31st December 1883, are shown below :

		Rs.	As.	P.
Donations	...	4,09,228	4	0
Subscriptions	...	10,954	0	0
Rents	...	4,144	13	0
Interest	...	23,548	10	8
Prize	...	860		
Premium	...	1,063	8	0
New building fund	...	12,250	0	0
Total	..	<hr/>	<hr/>	<hr/>
		1,62,049	3	8

(10)

The total expenditure was—

	Rs.	As.	P.
Purchase of Scientific Instruments	23,285	15	1
Library ...	996	7	0
Lecture & general charges ...	3,016	8	0
Scholarships and Prizes ...	3,078	2	0
Establishment ...	7,190	14	6
Rents ...	2,130	2	9
Purchase of premises			
No. 210 Bow-Bazar ...	31,111	4	0
Construction of new Lecture Hall	5,500	0	0
Furniture ...	1,728	0	3
	<hr/>	<hr/>	<hr/>
Total	78,037	5	7

13. An inventory has been taken, with the aid cheerfully rendered by my esteemed colleague, Babu Khetter Mohan Bose, of all the scientific instruments and chemicals purchased to the end of the year 1883, and the total expenditure incurred was as follows :—

	Rs.	As.	P.
Instruments for the			
Physical laboratory ...	20,339	0	7
Chemical laboratory			
Chemicals ...	329	9	0
Chemical apparatus ...	2,386	0	0
Tools and implements ...	231	4	0
	<hr/>	<hr/>	<hr/>
Making a total of Rs. ...	23,285	15	1

of which Rs. 6,110-0-6 are shown against the general fund and Rs. 17,175-14-7 against Babu Cally Kissel Tagore's Fund.

Among the instruments presented, the most noteworthy is the 7-inch Equatorial by Merz with stand by Browning, purchased for the Association by the lamented Kumar Kanti Chandra Sing Bahadur Paikpara.

A balance has been taken of all the instruments and chemicals in hand on the 31st December last. It appears that in the Physical laboratory instruments

the value of Rs. 390-0-0 were received broken and damaged in transit from Europe, and instruments of the value of Rs. 103-7-0 were broken during experiments in lectures.

In the chemical laboratory apparatus worth Rs. 168 were broken in transit, and apparatus worth Rs. 169-12-8 were broken during experiments in lectures.

Out of the total amount of chemicals purchased from Europe, Rs. 66-9-7 worth of chemicals were used up in experiments.

Thus the total charge on account of damages of instruments and expenditure of chemicals during the period the Association has been working amounts to Rs. 897-13-3.

14. The thanks of the Association are due to those members who were so kind as to continue their monthly subscriptions and particularly to the Maharaja Sir Joteendra Mohun Tagore, Bahadur, K.C.S.I.; Babu Joykissen Mookerjee; Babu Cally Kissen Tagore; Pundit Iswara Chandra Vidyasagar; Babu Radhika Prasanna Mookerjee; Babu Raj Krishna Mookerjee; Babu Kali Charan Gifosh, and the heirs of the late Maharaja Ramanath Tagore.

15. Rai Shyama Charan Dey, Bahadur, has been so kind as to audit the accounts of the Association for the past year. The thanks of the Association are due to him for the care and trouble he has taken over them.

16. In conclusion the thanks of the Association are due to the lecturers who have been kind enough to devote so much of their time and energy in the midst of arduous professional, duties to the preparation and delivery of lectures throughout the past year.

MY LORD,—the Report, which by order of His Honor the Lieutenant-Governor, our President, I have just read, is, in one sense, as a report of a Scientific Institution, containing no record of discoveries of new truths representing fresh conquests in the domain of nature, unworthy to be read before Your Excellency and before his august assembly. But, my Lord, as a faithful, though

institution struggling for existence in the midst of insuperable difficulties, that report is not undeserving of Your Excellency's attention, aye, my Lord, I venture to go the length of saying that the Institution has every right to claim the attention of one who is at this moment ruling the destinies of two hundred and fifty millions of human beings in a land, the most classic of all lands in the world, a land from which in olden times, light, intellectual and moral, irradiated into other lands.

My Lord, it is not out of partiality, but as the result of sober scientific calculation of the forces, material and moral, that are governing the destinies of nations, that I am becoming more and more convinced of the necessity and importance of this Institution. And strange as it may appear, the International Exhibition, which Your Excellency has consigned over to Time that is never to reappear, has more than any other impressed me with that necessity and importance. The Exhibition, my Lord, has been pregnant with lessons which, I hope, will not be lost upon my countrymen. I feel proud of the praise, as justly deserved, which both His Honor the Lieutenant-Governor and Your Excellency so eloquently and enthusiastically passed upon the Indian Court. But my Lord, I cannot shut my eyes to a fact which has filled me with sorrow. The Indian Court was, indeed, well filled, with richness and beauty and variety, but with products, be it noted, not of Science but of Art, of art which does not require science for its development and perfection. All art is not based on science, though there must be a scientific principle running through the processes of every art. Haphazard trials continually repeated will enable intelligent people to develope some art even to perfection without discovering the scientific principle underlying its methods. Such arts, as a general rule, have the danger of being the monopoly of those who are initiated in its mysteries, and therefore of suffering extinction from exclusiveness, as has been and is being the case with some arts peculiar to India.

There are arts which are based upon science, whose existence is only possible because of the pre-existence

of the sciences on which they are based. The range of these arts is much wider than of those we have spoken of before. They affect the interests not of nations alone, but of the whole world. They help in the development of other arts. In the present day the difference between one nation and another in the scale of civilization depends upon the amount of cultivation of these arts or rather of the sciences on which they are founded. The backwardness of our country, indeed of Asia generally, notwithstanding the existence of arts as yet inimitable, is accounted for by the want of cultivation of these arts and sciences. And this backwardness will continue so long as the cause on which it depends is not removed, so long, in fact, as the physical sciences are not cultivated with the zeal and ardour and patience and perseverance which can make them part and parcel of the intellectual life of our community, just as they are in Europe and America.

His Honor the Lieutenant-Governor, in addressing Your Excellency at the closing ceremony of the Exhibition, very justly said, in reference to the contrast between European and native art there exhibited, " and if a native artizan or mechanist has stood aghast at the marvels wrought by the mechanical appliances of Europe, constructed for the relief and diminution of manual labor, or gazed in astonishment upon the stupendous powers which steam and electricity have been brought to exercise even in the commoner uses of human needs and requirements, and if these sights now only excite wonderment when contrasted with the simpler but often ingenious appliances of his own handicraft, we can trust to the growing forces of the wider education in all its branches which Your Lordship's administration will have promoted for the diffusion of that *special knowledge*, which shall appropriate the lessons which the Exhibition has taught for the benefit and advancement of India."

My Lord, it is precisely with a view to diffuse and advance among my countrymen the *special knowledge*, here spoken of by His Honor, in order to enable my country to shake off its backwardness and once more

to take a part in the intellectual history of the world, that I have, with the aid material and moral of the wealthy and the enlightened chiefly of Bengal, founded the Science Association in Calcutta, as yet the only Institution of its kind in all India, indeed in all Asia. Towards its foundation and its maintenance I have devoted the best energies of the best portion of my life, and as long as it will please the Almighty to spare me in this world, I shall not be wanting in my devotion to its welfare. But the devotion and services of a single individual are not all that is wanted. Indeed, it is to secure the devotion and services of my countrymen at large, of the younger and future generations, that I have been striving so hard, as without them the Institution can never be permanent, indeed, will be nothing.

It may look ungrateful, but I cannot do my duty to my country, unless I here iterate and re-iterate, with all the emphasis in my power, what I have so often said, that the Science Association has not met with the sympathy and support of the natives of India which its importance as the most potent regenerating institution deserves. I am sorry to notice that there was more zeal and enthusiasm for its establishment than there is for its maintenance and its permanency. This is partly due to the evaporating character of my countrymen's zeal and enthusiasm in all matters which do not bring immediate benefit or which do not address the senses, and partly to the almost universal misconception of the true scope and objects of the Institution, and of the means by which they can be carried out. Strange to say, that not a few of my countrymen had expected that immediately after its establishment the Science Association will give birth to discoverers in science and inventors in arts. To these the Science Association, having failed to do so, has proved a disappointment. Where such profound ignorance prevails, argument must be and has been unavailing.

It is true, my Lord, the Royal Institution in London, on the model of which this association has been founded, began to bear noble fruits almost from the date of

its birth. There within its walls Thomas Young unfolded the true laws which govern the genesis, and behaviour of light, hitherto shrouded in the utmost darkness. There Humphrey Davy showed what giant strength there was in the arms of the infant science of voltaic electricity, then just born, by which the most refractory compounds were reduced into their ultimate elements, and how from the simple clapping of the hands of the infant giant light broke forth surpassing all the artificial lights man could produce, and rivalling even the noon-tide splendor of the god of day himself. There Michael Faraday, the news-boy, by sheer dint of perseverance and steady devotion, made discoveries in electricity, magnetism and light, which are still marvels in the scientific world, which have led to other marvellous discoveries, which have more than any others revealed the tie of unity that runs through the length and breadth and depth of the Universe and its mighty forces and energies.

It is, therefore, I must confess, not unnatural to entertain similar expectations of this Institution. But, my Lord, my countrymen should not forget the difference of conditions of Europe and India. In Europe we have the momentum of intellectual energy accumulating with accelerating force for centuries. Whereas, here in India we had the dissipation and paralyzation of intellectual energies for a longer period. In Europe everything is in a ripe state for fresh advance. In India every thing has to be begun from the very beginning. The first object, therefore, my Lord, of this Institution, is to create a taste for science by the diffusion of scientific knowledge. This object it is now endeavouring to fulfil. The other object, the advancement of science, can only follow when the Institution has men paying their undivided attention, literally devoting their lives, to the pursuit of particular branches of Science. This is only possible, when these men are relieved of their other duties and cares.

It must therefore be evident, my Lord, that the Association cannot carry on its work for ever with

honorary lecturers. Professorships must be founded, or it will fail to fulfil the object for which it has been founded. The money required for the endowment of each professorship need not, I think, be a very large sum. I believe the modest sum of a lac of rupees would, for the present, be enough for one such endowment. There ought at least to be two professorships, and it will be a great honor to the Institution and to the whole country if we are permitted to connect the first Professorship with the name of your Lordship, a name, which for many and varied reasons, is dear to all my countrymen.

I hold in my hand a telegram from H. H. Sivajee Rao Holkar, the First Prince of Indore, intimating that His Highness contributes Rs. 1000 in aid of the Association. His Highness has not mentioned any specific object for which he gives this princely sum, but I have no doubt when he hears that we are anxious to endow a Professorship and intend to connect it with Your Excellency's name he will be glad to permit me to devote it towards that object. This then we may confidently look upon as the first subscription in aid of the endowment of a Professorship. Is it too much to expect that we may have other subscriptions to make up the Lac of rupees so that before the year expires we may announce a permanent professorship has become an accomplished fact? There are in Bengal, several wealthy and enlightened men who can, if they but will it, each found a professorship. There are hundreds who can easily pay a thousand rupees each, and there are thousands who can as easily pay a hundred rupees each, and there are hundreds of thousands who can pay a rupee each, and, as the Exhibition has shown, there are millions who can pay, without feeling the loss, four annas each. Now if all India were to awake to the importance of this Association, and each individual were to contribute according to his means for the furtherance of its objects, we shall not only have one professorship, but we shall have several, and we shall not have to be hourly solicitous of the totter-

ing condition of the old building which still holds our valuable scientific instruments and apparatus, for my Lord, from want of funds we have not yet been able to commence the building for the Laboratory and Observatory. I earnestly hope that the fact of your Lordship condescending to come down here in the midst of your most arduous duties in order to declare this Hall open for scientific lectures available to all, will awaken my countrymen to the importance I speak of, and bear the desired fruit.

His Honor the LIEUTENANT-GOVERNOR said :—My Lord,—As the President of the Indian Association for the Cultivation of Science, I have the honor to present your Excellency with a copy of its last annual report, reviewing in some detail its work and labours, giving what appears to me to be a generally satisfactory account of its financial position, and showing the efforts and advance which the Association has made in the systematic prosecution of scientific studies in Calcutta. In addressing your Lordship on the present occasion, I think we may congratulate ourselves that we need no longer approach your Excellency as applicants for favours to insure the stability of a new institution, as if its position was insecure or its prospects uncertain. We know and can always feel assured of your Lordship's personal interest in the success of such an Association, which has broken, so to speak, new and higher ground in the educational and intellectual advancement of the country ; and the sympathy you have already shown, and the support which your Lordship's name will give to progress of the kind which this Association aims at, will always be a pleasant memory to us, as I ave no doubt it has been hitherto a gratification to ourself. We are here, however, to-day not to give expression to hopes or fears or to speak of doubts and uncertainties, but to ask your Excellency to honor us the performance of a very practical work in inauguring this large lecture-hall which has been built on the site where your Lordship laid the foundation-stone

of the institution about two years ago. The history of its rise and growth is given in the pages of the report, which is now before us ; and the ceremony of to-day, which under your Lordship's auspices, will give a local habitation and name to the objects undertaken by this Association, will distinctly mark a new period in the great work of scientific teaching and research to which Dr. Mahendra Lal Sircar has devoted, and is still devoting, his life's best energies.

To those who can look back upon India as it was, say 30 years ago (and there are many such here present), to those especially who can look back upon the educational work here for any long period, it is a mere truism to repeat that we are thinking or saying and doing things to-day which we never dreamt of in our philosophy of a quarter of a century ago. In its social, political and intellectual aspirations, what a distance there is between India as it was and India as it is ; and though we do not pretend that there is not a great overwhelming force of ignorance and superstition against which we have to contend and shall have to contend for many decades, it cannot fail to strike every mind that when appeals are made to your Lordship as to the country—as I appealed the other day—for the promotion of those technical arts, which beautify, soften, and charm existence, and that when appeals are made to-day for the advancement of the sterner and not less absorbing pursuits of scientific study, we are standing upon much higher ground and are aiming at much loftier ideals. I can add nothing to the address which Dr. Mahendra Lal Sircar has to-day put forth. He would not be himself if he had not so forcibly made it ; and when we see that the native mind with its keen acuteness, and the native character with its quiet patient perseverance, represent the qualities which a searcher in scientific mysteries requires, there is more than a hope that, if not in our day, yet at a not distant day, the crowning of the edifice will be accomplished.

It is not for me to speak of the disinterested and devoted efforts of those gentlemen who, as lecture

and exponents of science, have laboured during the past year for the benefit of this institution ; but I cannot refrain from congratulating the learned Professor Father Lafont upon this further realisation of some of his hopes and contributions, because we must all concede to him the primary honor of being the originator and promoter of all scientific institutions in India, and I take it that it is a real and substantial fulfilment of his longings that we this day see your Excellency's presence in this assemblage to publicly declare the opening of this hall.

H. E. the VICEROY said : Mr. Rivers Thompson and Gentlemen,- It is now two years, almost to a day, since I had the gratification of laying the first stone of this building in which we are now assembled. Its progress has been slower than was then anticipated, but we have at home an English proverb that it is ill-weeds which grow apace, and as the plant of this Association is, as we hope, one of the most valuable and most useful of our educational plants which will grow in the future great trees, it is not unnatural that its development should be somewhat tardy ; but I think that now that the building is erected, and that the day has come when we are met here to open it, and that we see what a commodious structure it is, we may be well satisfied with the result of the exertions made for its erection.

In 1882, I stated at some length the reasons which led me to feel a deep and very sincere interest in the progress of this Association. I need not repeat those arguments to-day. My interest in this Association, so far from flagging during those two years, has increased with my increasing acquaintance with the wants of India, and I am sure no one who listened to-day to the glowing hopes which were depicted in the speech of Dr. Sircar, but must feel that there lies before this Institution a great and useful future. (*Applause.*)

Our thanks are largely due to the subscribers who have come forward so readily to provide the funds for the erection of this hall.

From the list contained in the report, it would appear that their names are not very numerous, but that only adds to the merit of those whose names are to be found there and to the gratitude which we ought to feel for the contributions which they have made. Now, gentlemen, it might perhaps be thought that having received some Rs. 30,000 wherewith to build this Hall, the friends of this Institution might rest contented for a while at least with that result and might cease to torment the public of Calcutta and of Bengal for further contributions ; but my experience of life shows me that that is never the case with respect to any good work which is undertaken in this world, and that when once a start is made, and the promoters have obtained sufficient support for their first object, they set forth at once with the energy of Dr. Sircar, and begin to make fresh appeals for new purposes.

That is exactly what I expected and what I ventured to prophesy two years ago, for I then remarked that when this Hall was erected, there was yet another work to be done, and that was to endow professorships for those who were to lecture in it.

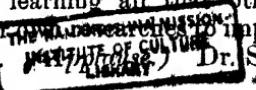
I know very well that you have for many years engaged the gratuitous services of most competent lecturers—of Father Lafont, of Father Peneranda, of Dr. Sircar himself, and of Babu Tara Prasanna Roy. No men could be more competent to discharge those duties, and our most heart-felt thanks are due to them, but I remain now of the same opinion as I entertained in 1882 and I still think that it is an object of the highest importance that we should have endowed professorships established in connection with this Institution, so that its utility and its services to the public may be based upon a secure and permanent footing (*Applause*). And yet more, that by means of these endowments we may be enabled not only to secure good professors for instruction in this Hall, but to afford an opportunity to scientific men to conduct those investigations which it is the ultimate purpose of this society to promote. (*Applause*.)

Your admirable and devoted Secretary has said that it is your wish, when that fortunate day arrives for one of those professorships to be established and endowed, that my name should be connected with it. I can only say that I should deem it an honour if that should be the case, and I most readily agree to the proposal which has been made (*Applause*). At the same time I must say that it has placed me in a rather disagreeable position because I was going to say that I should be ready to contribute Rs. 1,000 towards the endowment fund (*laughter*), but how in the world can I now contribute to the endowment of the Ripon Professorship? (*Laughter.*)

Now I will just tell you a little secret. I wanted to get the credit of generosity, along with the honor of having my name associated with this institution, and so I went to my friend, Dr. Sircar; and said, that I intended to offer a subscription of Rs. 1,000, but that he should propose that the professorship should be called by my name, so that my sense of modesty might render it impossible for me to fulfil my intention, as I might thus escape with the offer of a contribution: Anyhow you will understand that this Rs. 1,000 must now be devoted to the *second* professorship (*Laughter*).

Now, gentlemen, I hope that the promoters of this institution will make it their aim that this establishment shall become the home and centre of scientific instruction and study in Bengal—I say the home both for instruction and for study, for if it is a great thing to teach people science, it is a still greater thing to train men to gain new scientific truth for the world.

Do not let us, the friends of this Institution, be satisfied with doing something to enable the people of India to make themselves acquainted with the whole circle of the science of the Western world. Let us labour that they may produce and maintain men who will devote themselves to original scientific work, and who, not content with learning all that others can teach, will strive by their own researches to impart new knowledge to the world.



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his address, spoke of the Royal Institution in England; and he said, with a tone of sorrow, that this Indian Association for the Cultivation of Science has not yet done any portion of the great work performed by that Institution. I can quite understand that one so zealous and earnest in the promotion of science and scientific study as Dr. Sircar, should feel that deep regret, but he and we must not be impatient in this matter. We may not live to see the day when this Association is doing work such as that which is done in the Royal Institution in London, but if only we set our aims high and pursue them with sufficient patience our children, or at least our children's children may see the day when this Association may rival some of the foremost scientific institutions of the Western world. (*Applause.*) It has been said that those who originally started this Institution have from time to time expressed their disappointment that greater results have not been attained by it. That disappointment does not seem to me to be reasonable. Steady progress is much better than a rapid rush which cannot be maintained, but I would say to those persons—if you are not satisfied with the progress made, come forward and help us to accomplish the greater progress which you desire, and do not stand by, and criticise and grumble because it has not been attained yet. (*Applause.*) I am not one of those who think that money can do everything in this world; far from it; but no Association, however high in its aim, can get on in this world of ours without funds, and those who think we are not advancing fast enough have only got to come and oil the wheels of our chariot with a few rupees, and with Father Lafont as our coachman, and Dr. Sircar to look after the passengers, I have no doubt we shall drive as rapidly as any of them would wish. (*Applause.*) And surely, gentlemen, this is a work which well deserves that we should place it upon a secure and permanent foundation, for what are the objects which this Association is established to promote? Survey the vast field of science; look around, and see how in every direction our knowledge of

the material universe and of the wonderful forces by which its existence is maintained, is widening and deepening from day to day. This is an age in which God is revealing to man the inmost nature of His creation, and is bringing, within the reach of the young and of the busy, secrets which in past times were hidden even from the most earnest researches of mature students. Knowledge so deep brought home so wonderfully to all of us, it is right and good that we should strive to acquire. It is better still that, having acquired it ourselves, we should labour to impart it to others, and to make them partakers of those treasures which have been freely offered for the benefit of all. There are attractions in science of which we feel the mighty power, even when our studies have been, like my own, imperfect and interrupted. I therefore yield to no man in my recognition of the grandeur of the conception which modern science is unfolding to us, but at the same time I feel, and I would beg you ever to remember, that when its widest generalisations have been reached, and its latest discoveries have been mastered, there will still remain above and beyond them all those mysteries of life which prove to us that the most perfect knowledge of the outward universe can never enable us to solve the deepest problems of our nature, and that we must look elsewhere for that help which is needed to enable us to fulfil our work on earth to the glory of Him who is the Ruler not only of the world around us but of the hearts and spirits of men. (*Loud and continued applause.*)

[His Excellency concluded his speech by declaring the Hall to be opened.]

A SHORT ACCOUNT OF DR. SIRCAR'S LIFE.

Dr. Mahendra Lal Sircar was born on the 2nd November 1833, in Paikpara, a village 18 miles west of Howrah.

At the age of 5, he was brought by his mother with an infant brother of 6 months to the house of her brothers, Babus Iswar Chandra Ghosh and Māhesh Chandra Ghosh, in Calcutta (Nebutola). He has never been away from that locality endeared by early associations.

Shortly after arrival at Calcutta, his father died at Paikpara, when only 32 years old. He had to be taken back to Paikpara on the occasion of the *sradh* of his father. After a short stay there, his mother, now a widow, brought back her sons to her brothers' where they remained for good.

His mother survived her husband's death about for 4 years, and died of cholera when she was about 32 years of age. It is remarkable that Mahendra Lal, the first born of his parents, was born when his mother was 24 years of age, rather unusual for a Hindu female to bear her first child at that age.

The rudiments of his vernacular education was in a neighbouring *pātshāla* under a *Gurumahasay*, and

shortly after, the rudiments of his English education under the late Babu Thakur Das Dey, to whom he remained attached to the last.

His uncles not being in easy circumstances, the eldest, Babu Iswar Chandra Ghosh, had to take employment under the Government of India as a travelling printer, and so had to leave Calcutta to be under the orders of the Military Department.

After about a year under Babu Thakur Das Dey, his youngest uncle, Babu Mahesh Chandra Ghosh, got him admitted in David Hare's school, in which pupils were all free. About a year and a half after his admission, Hare died in June 1842. Owing to his illness after Hare's death, he was absent for a long time from the school, and his name was struck off the roll. He was re-admitted by the kindness of the late Babu Uma Charan Mitter, then headmaster of the school, whose memory he holds in the greatest reverence and gratitude to this day.

He remained in Hare's school till 1849, when he obtained a junior scholarship and was promoted to the Hindu College. He remained in this College till the beginning of 1854, where he became a favourite of Mr. Sutcliffe, Principal and Professor of Mathematics, and of Mr. Jones, Professor of Literature and Philosophy. He could have remained a year or two longer at the College, which then became the Presidency College, enjoying his senior scholarship. But his ardour for science had become so great, especially after reading Mill's Logic and other similar books, which, he saw, could only be understood after a practical study of the Sciences, and there being no other

institution except the Calcutta Medical College where some of the most important sciences were practically taught, determined to leave the Presidency College to get admission into the Medical College. Mr. Sutcliffe insisted upon his staying at least another year ; but he thought this would be a loss of time and begged Mr. Jones to pacify Mr. Sutcliffe who had become very angry on account of his obstinacy. At last he got the necessary permission to join the Medical College.

After joining the Medical College he was married in 1855, in the month of Baisakh. His only son Amrita Lal was born in August 1860.

- He had to remain 6 years in the Medical College from the session 1854-55 to 1859-60 when he passed the L. M. S. examination. At the Medical College he became a pet of all the Professors, especially of Dr. Archer, Professor of Diseases of the Eye. It was in thiswise that he attracted the attention of Dr. Archer. When in his second year he had to take a relative (a young boy) of his to the Out-door Dispensary for some eye disease. Dr. Archer was in the habit of testing the knowledge of the students (5th year) who used to attend his clinique, by asking them to answer rather difficult questions on the anatomy and physiology of the eye and on the laws of light. It happened one day that none of the students could answer a question that was put to them about a particular point in the anatomy of the eye. Sircar, who was at a distance taking medicine from the compounder, answered the question in a rather loud voice. "Who is that fellow ?" asked Dr. Archer. His students, who knew Sircar,

told the Professor that he was a second year student of the College. "A second year student answering my questions—call him here." On approaching him, Sircar was literally smothered with various questions about the eye, and the answers being satisfactory, he was asked to attend his clinique every day, though the case for which he had been attending the Dispensary had become nearly well.

At the request of the senior students and with the permission of the Professors and the Principal, he delivered a course of lectures on optics, in order to enable the students to better understand the mechanism of the eye as an optical instrument. In this year he delivered a lecture at a meeting of the Bethune Society on the Adaptation of the Human Eye to Distance.

His career in the Medical College was a brilliant one. He obtained medals, prizes and scholarships in Botany, Physiology, Medicine, Surgery, and Midwifery. He was sometimes ahead of some of his professors in information in their own specialities. He lost his gold medal in Medical Jurisprudence for having stated in an answer to a question that the lethal dose of arsenic was much larger than stated in books, that men are known who have accustomed themselves to taking it without injury in doses of more than a drachm. This was looked upon by the then Professor of Medical Jurisprudence as a gross mistake. The professor evidently had not read the most recent medical periodical on whose authority Sircar had made the statement.

At the insistence of Dr. Fayer he went up to

the M. D. examination in 1863, and came out first, the other candidate, the late Dr. Juggobundoo Bose, being second. Dr. Sircar was the second M. D. of the University, the late Dr. Chunder Kumar Dey being the first.

In this year the Bengal Branch of the British Medical Association was established through the exertions of the late Dr. Chukerbutty. At the inaugural meeting he made a speech denouncing homœopathy. He was at first elected its Secretary and, after three years, one of its Vice-Presidents.

His speech at the inaugural meeting of the Association attracted the attention of the late Babu Rajinder Dutt, who thought he saw in him one who, if converted, would advance the cause of Homœopathy. But his arguments were of no avail. He did not deny the cures he effected, but attributed them to the strict regimen enjoined. One day a friend asking him to review Morgan's Philosophy of Homœopathy for the *Indian field*, he readily agreed, for he thought he would now have an opportunity of exposing the absurdity of the system. The first perusal of the pamphlet convinced him, however, that it could not be properly reviewed without a previous practical acquaintance with the system. The author appeals to facts, and they must be observed and scrutinized before they can be proved to be false. This led him to observe cases under Babu Rajinder, and it was not long before he saw that there was truth in the system and that the profession has been doing a most gross injustice to it by ostracising those who adopt it. This led him to deliver the address in Medicine under the

title of the "Supposed Uncertainty in Medical Science, &c." The story that led to his being outcasted from the profession is told in the pamphlet just published.

The "Calcutta Journal of Medicine" was started in January 1868, and is being continued to this day.

In its number for August 1869, he published an article "On the Desirability of a National Institution for the Cultivation of the Physical Sciences by the Natives of India," which was thus the starting point of the Indian Association for the Cultivation of Science.

He was appointed a Fellow of the Calcutta University in 1870 (Dec. 3), and was placed on the Faculty of Arts. Eight year's after, in 1878, by a resolution of the Senate at its annual meeting, he was placed on the Faculty of Medicine. The members of the Faculty protested and objected to associate with one who professes and practises the absurd and unscientific system of Homœopathy. This drew forth a letter from Dr. Sircar to which they replied. This drew forth a second letter in which the cardinal doctrines of Homœopathy were set forth with indisputable facts and authoritative opinions from the best men of profession, from Hippocrates downwards, making it clear to any one who would take the trouble of reading it that Homœopathy was really the only scientific system of medicine as yet established, and not the absurd and irrational system of transcendental nonsense as misrepresented by the Faculty. This gained him a signal triumph in the Senate who upheld their resolution nominating him to the Faculty of Medicine.

It was not till six years after its first idea was put forth that the Science Association was established in 1876.

Dr. Sircar was appointed an Honorary Presidency Magistrate in 1877, the duties of which he discharged with his usual zeal for twenty years till June 1902, when he resigned on account of his present illness.

Made a C. I. E. in 1883.

He was one of the first victims of Influenza when it first invaded India in 1891. His constitution was so much shattered by the disease, already weakened by malarious fever and asthma, that he had to go to Baidyanath-Deoghar for change. Here he was so moved by the condition of the lepers that he built an asylum for them at a cost of over Rs. 5,000. The foundation stone was laid by Sir Charles Elliot in July 1892. He obtained permission to name the asylum after his wife and is now known as the Raj-kumari leper asylum.

Appointed member of the Bengal Council on 26th January 1887 and was re-elected for the 4th time. But he soon retired after his last election in 1893.

Appointed Sheriff in December 1887.

Was President of the Faculty of Arts for 4 years (1893-97.)

For ten years member of the Syndicate, and generally in the absence of the Vice-Chancellor, used to preside at its meetings.

For several years Member of Council of the Asiatic Society of Bengal.

Obtained the Honorary D. L. of the Calcutta University in 1898.

Up to now a Trustee of the Indian Museum, as a representative of the Asiatic Society.

Life-Member, British Association for Cultivation of Science-

Corresponding Member, American Institute of Homœopathy, and of the British Homœopathic Society.

Life-Member, Astronomical society of France.

Dr. Sircar had four serious attacks of fever, the 1st was septic fever from dissection wound in his second year at the Medical College, from which he suffered for 6 months and was only cured after a change.

The 2nd was an attack of malarious fever contracted in a village between Dumurdah and Balagar where he had gone to treat the malarious stricken villagers. This lasted 4 years.

He was well till 1874 when from continuous observations of the heavens with a telescope then recently purchased, he contracted bronchitic asthma which has never ceased to trouble him.

The 2nd attack of malarious fever was contracted in 1875 at Pundua where he had gone to treat a patient. This was so serious as to bring him to death's door. It lasted 3 years.

The two attacks of malarious fever and the asthma gradually compelled him to reduce his dietary considerably.

The 3rd (last) attack of malarious fever was contracted at Tallyganj where he had gone in November 1896 to treat the late Prince Ferokh Shah at the insistence of a friend against his will, knowing that the place had become deadly malarious. On the day of his 4th visit he got the fever which has clung to him up to date.

A BIRTHDAY CELEBRATION.

DR. Mahendra Lal Sircar is not in Max's List of Anniversaries. Or, he would have been congratulated in *Capital* on his entrance, on the 2nd November last, into his 71st year. His family and near and dear pupils celebrated the completion of his 70th year, on Sunday, the 8th November. There were readings of verses, Bengali and English, and singing of songs composed to mark that event in the Doctor's life.

The celebration began with the reading of a prayer, from the son, to the Great God, the Deliverer from all woes, to spare his father for some time more, relieved of his ailments. It is a vigorous composition because simple and proceeding from the heart. The following lines by Dr. Hem Chandra Ray Chaudhuri, a pupil, have the force of his opinion. His lines in Bengali have easier flow, notwithstanding several allusions to the sciences in which his medical *guru* delighted in health.

Adore the man a nation's mark,
In him we see the change of time,
Some new distinctive signs there are;
He takes his birth in every clime.

The gifted men who pass us by,
Oh ! shall we show no honour due ?
Ah ! sink then to the darkest depth,
A nation shown in the blackest hue.

Three score and ten of life are gone,
In ease, ah ! go ; thro' thorny ways
He pass'd, but few have done so well ;
For us there were how many frays !

A nation lost to all sense good,
He wish'd to show their real need,

A howl was rais'd against Sircar;
Perverse men often show their creed.

Their creeds are false as themselves are:
Their ignorance is common faith;
By potent ions shunned they lead
A life of struggle in vain and death.

Revered Sircar is left to see,
The truth of science spreading far,
In medicine and other craft;
We hail, he lives our polar star !

To all who collected round him, the Doctor, from his sick chair, replied as follows :

"Every rational creature ought to thank the Creator every moment of his life for the continuance of his existence which he owes to Him and Him alone. We ought to be thankful when we pass through periods of life, and we can not be too thankful when we come to the closing period. I feel that I can not adequately express my gratitude in words or in thought for His having permitted me to live through seven decades and blessed my humble endeavours to do His will. If I have succeeded in doing any good to my countrymen and fellowmen it is entirely through that blessing, which I have felt equally in prosperity as in adversity, in health as in sickness,—I may say more in adversity and in sickness. I have felt in His chastening rod manifestation of His infinite mercy. When I remember the number of my sins I am lost in wonder how He has preserved me through them. All that I can do in return, if such a thought is permissible, is to pray for strength to do His Will and to pray that His Will be fulfilled in all His Creatures.

And Now I must thank you all for having created an occasion, in a manner against my will, which has reminded me so prone to forget, of the Almighty Creator and of His infinite mercy to me individually and to all His creatures, and which, through this circumstance, has given me so much of renovated life as to enable me to leave my bed of sickness, and sit here in your midst. I thank you, my dear son, for having conceived the idea of the ceremony, and compelled me, unceremonious all my life, to go through it by the simple force of your affection and love, and for your prayer for the continuance of my life which I feel is becoming more and more useless every day; I thank you my dear Probodh, you my dear Kumudranjan, you my dear and beloved pupil Hem Chandra, and you my dear and loving Dina Bandhu, for the kind words you have spoken of me with the fervour of affectionate children, in which light, believe me, I look upon you; I thank you my dear grandchildren whose simplicity and innocence and love and willing obedience have been the solace of my life; and I thank all others who have shown their sympathy and sincere regard for me on this solemn occasion. My blessings on all of you, and my advice is that you should always keep God before your mind's eye and ask His help in all that you do, and I can assure you that you will never go wrong."

At 10-30 A.M. Dr. Sircar wore a piece of new cloth and sat to his breakfast surrounded by his wife, son, daughter-in-law and his grandchildren, all of whom fervently prayed to God for his long life, reciting in one voice the prayer composed by Dr. Amrita Lal Sircar.

**CELEBRATION OF DR. SIRCAR'S SEVENTIETH
BIRTH-DAY.**

THE honoured name of Dr. Mahendra Lal Sircar, the Grand Old Man, is assuredly one to conjure with. He fills up with a commanding personality the yawning gap between the palmy days of old when science was cultivated for its own sake with holy enthusiasm to unfold the mysteries of creation and the present helpless times in this woe-begotten land when faith and devotion in a noble cause are only counted as negligible quantities. The foremost *savant* of his generation, the mightiest product of English education, the life, character and achievements of Dr. Sircar constitute a national heritage, which it is the proud privilege of his countrymen to cherish with reverential piety. His noble work for the good of his fellows, sustained by apostolic fervour, dauntless courage, and steady perseverance for more than a quarter of a century redeems our sombre history with the resplendent touch^{*} of glowing self-abnegation. To the many, Dr. Sircar perhaps presents a rugged uncouth and sometimes forbidding appearance not exactly keeping to the meaningless formalities and trivial affections of life, but to the chosen few is unbosomed, behind a cold and aggressively plain exterior, a sweet and God-fearing heart ever beating in unison with human suffering, and overflowing with the milk of human kindness. He very closely resembles what Mrs. Robert Browning described of her husband when she said that "he was like some pomegranate, which if cut deep down in the middle shows a heart blood-tinctured, of a veined humanity."

That such a man should be permitted by the dispensation of Providence to complete just recently the orthodox three score years and ten, is undoubtedly a matter of national congratulation. We have been presented by his son, Dr Amrita Lal Sircar, the indefatigable Secretary of the Gita Society, with a neat and excellent brochure describing the particulars of a small private ceremony celebrated in his house to sing *Tu Deum* in commemoration of Dr. Sircar's completing his seventieth birth-day. The booklet contains several exquisite poems which serve to condense and typify the emotions of his son with truly filial affection. We hasten to join them with our own humble good wishes, and we pray, that Dr. Sircar may yet be spared a few years longer. Such men are indeed the salt of the earth, and we have unfortunately not many of them in our midst.

We quote below a few extracts from the reply given by Dr. Sircar to the addresses of congratulation and thanks-giving, presented to him

on the occasion, which shows that he has been all through his well-spent life an intensely God-loving man :

" Every rational creature ought to thank the Creator every moment of his life for the continuance of his existence which he owes to Him and Him alone. We ought to be thankful when we pass through periods of life, and we cannot be too thankful when we come to the closing period. I feel that I cannot adequately express my gratitude in words or in thought for His having permitted me to live through seven decades, and blessed my humble endeavours to do His Will. If I have succeeded in doing any good to my countrymen and fellow-men, it is entirely through that blessing which I have felt equally in prosperity as in adversity, in health as in sickness, I may say more in adversity and in sickness. I have felt in His chastening rod manifestation of His infinite mercy. When I remember the number of my sins, I am lost in wonder how He has preserved me through them. All that I can do in return, if such a thought is permissible, is to pray for strength to do His Will, and to pray that His Will be fulfilled in all His creatures.

" And now I must thank you all for having created an occasion, in a manner against my will, which has reminded me, so prone to forget, of the Almighty Creator and of His infinite mercy to me individually, and to all His creatures, and which through this very circumstance has given me so much of renovated life as to enable me to leave my bed of sickness, and sit here in your midst. . . . My blessings on all of you, and my advice is that you should always keep God before your mind's eye. If you do so, I can assure that you will never go wrong."—*Indian Mirror*, January 15, 1904.

THE LATE DR. MAHENDRA LAL SIRCAR.

It is with profound regret that we have to announce the death early yesterday morning of our distinguished townsman, Dr. Mahendra Lal Sircar. The loss is irreparable. It is a loss not merely to Calcutta or to the Bengalis, but a loss to the entire Indian nation. Of him the Indian people might well say without any exaggeration whatsoever : "Taking him for all in all, we shall not look upon his like again." The loss is manifold and many-sided. It does not fall only upon the medical profession, of which he was such a bright ornament for nearly half a century; it falls also upon such varied activities as physical science, astronomy, literature and general research. In each one of these walks, he excelled as no Bengali has excelled, and when these activities are grouped and regarded together, the late Dr. Mahendra Lal Sircar might well be known as the Admirable Crichton of India. In every subject and in every matter the deceased gentleman handled, he showed a proficiency truly marvellous. And let it be added that he possessed in an eminent degree that gift of enchantment which irradiated by his scholarship, persuasion and eloquence the darkest corner of the listener or the reader's mind. For the late Dr. Mahendra Lal Sircar was a born orator, not the stumping orator, belching forth in tones of volcanic eruptions loud hissing sentences which resolve themselves ultimately into lava and ashes. Dr. Sircar's oratory was of a higher and purer order altogether, and it did not consist of any studied tricks of manner or pose or verbiage; it was with a full mind and from a surcharged heart that he spoke, and as his matter was luminous and his manner unaffected, his audiences were instantaneously assasted to knowledge and conviction at the same time. Like many other notable Bengalis of a past generation, Dr. Sircar rose and worked up his way from the bottom, he had to contend against insuperable difficulties, but overcame them all by that strenuousness of will which made him in the end master of every situation, that indomitable will which sustained him through innumerable moral, physical and intellectual trials.

tual crises. To give an instance or two only he started in his professional medical career with the highest Allopathic degree that the Calcutta University could bestow on its most distinguished Graduate ; he started likewise as an uncompromising opponent of Homœopathy, but circumstances put some of the best homœopathic literature in his way ; he was converted to the then universally obnoxious system, and he courageously declared his faith, despite the anger of his colleagues and the anathema of the University. Of course, within a short time, he won hands down. To give another instance of a different kind of that same will-power the late Dr. Sircar might be said to have lived his seventy years, not so much by medicaments as by the tenacity of purpose to live on, for he had much to live, for many of his philanthropic schemes remain unaccomplished and his pet child the Science Association, was in danger of not surviving himself. And this brings us to his life-long endeavour to convince his countrymen of the advantages of a scientific education. In this matter, his work was all uphill. It is true that some of his fellow-Indians began in course of time to understand the subject as he did, and that he received considerable encouragement from the authorities that be ; but the success, achieved in this direction was never commensurate with his hopes or even anticipations. It must not be supposed, that Dr. Sircar's devotion to modern physical science made him blind to the claims of spirituality and religion. It is true, indeed that his earlier utterances showed him to be somewhat impatient of those subjects. But as his mind matured and circumstances brought him into contact with true devotees and exponents of the higher Hindu faith, he listened with an open mind, as he had done earlier in the matter of Homœopathy ; and in the last years of his semi-retirement, he lived a life truly spiritual, and some of his public discourses were permeated with the higher Hindu religious thought. He had come to her heritage again. But we need not further dilate upon the vanished glories of the life that has ceased to throb on this plain.—*The Indian Mirror, 24th February, 1904.*

With a heart laden with sorrow and crushed with grief have we to perform a sad and mournful task. While glimmerin

...n was yet struggling to bloom into day, even as the orb of science was struggling to radiate into light amidst dark and gloomy surroundings at his magic and masterful touch, Dr. Mahendra Lal Sircar breathed his last yesterday in the cool hour of approaching morn. Long indeed, had been his struggle in pain, combating disease and sufferings in a spirit of heroic patience and resignation possible only in frames and moods such as his own and his succumb was to him an intense relief. To the country, however, of which he was a pride and glory, the loss is irreparable.

Out of the fullness of the heart does the mouth speak. But speaking when one has to speak of dear departed worth, that of a beloved and cherished personal friend, the most eloquent of mourners becomes tongue-tied. And he who had added to his high scientific lore the inexpressive solace and strength of the divine teachings of Lord Sree Krishna as manifest in the *Geeta* would in spirit resent all unreasoning grief, for the Lord forbade it. The philosophic calm that marked the last moments, we ought to say the last years of Dr. Mahendra Lal's intense and agonising physical pain, driving him literally mad at moments was no bravadoe's or stoic's defiance of suffering, but the informed resignation of one who in light of Science and of Light from Above, had been vouchsafed the grace to value pain and pleasure at their proper worth.

And he is dead and gone, gone to find his peace that he had so richly earned and deserved, gone to his glory and reward, such as await those who strive and give their life's blood for the reclaiming of his country and his people from brooding and darkness, that ages of neglect and ignorance have enveloped with. He had been dying a slow death for the last three years but with unwavering loyalty and with unflinching faith, never for a moment, among sufferings, trepidations and woes, was his life's self-imposed and dear work absent from his mind. The affairs of the Indian Association for the Cultivation of Science, were engaging his earnest and anxious attention even when the Black ~~grief~~ was well and perceptibly within view, and his mourning countrymen of whom but an infinitesimal portion formed the general cortege yesterday morning and who will soon be gathering

in orthodox and conventional fashion to regret his loss and to perpetuate his memory, will have little difficulty in knowing what would be best acceptable to the departed spirit, in the shape of a loving remembrance.

In feeble health and strength, amidst prosperity and pangs, Dr. Mahendralal Sircar's one object, one view, one aim, one ambition was to instil into his lagging countrymen's minds, a genuine desire for scientific research, which is the only known agency now-a-days for the material regeneration of a fallen people. And the head of the path of science has not a mere material goal, for through its mazes and intricacies does God-head stand better revealed in the eyes of wondering humanity seeking after truth as he felt and demonstrated in life. Faith fortified by reason not mere blind unreasoning and ignorant fetish was Dr. Mahendralal's ideal and when he strove to light the lamp of science, the idealist and the materialist were happily blended and balanced in a harmonious whole. Rugged roughness that had been unreasoningly associated with the stern study of the physical sciences, lost much of its seeming angularities under his auspices, for he had a rich poetical vein, that used to manifest itself in the most abstruse of his utterances and that one does not habitually associate with the unbending and mathematical precision of the domains of nature.

Long before the body of latter-day lamp-lighters had embarked upon their iconoclastic campaign had Dr. Mahendra Lal Sircar appreciated and recognised the superiority, nay the supremacy of scientific studies. Long before the Presidency College Laboratory had emerged from its struggling condition in the dark and ill-ventilated rooms that now represent the Albert Hall, Dr. Mahendralal had found his Fate, had conceived, superintended and established his Science Association, and was prepared to do his life's work—the scientific regeneration of his people. His work was in a fashion appreciated and seconded. His countrymen who could and should have subscribed their tens of thousands gave him their hundreds, their rulers who should have recognised the man and his work adequately, rewarded him with empty titles and offices and with unmeaning platitudes in and out of season. But none took the measure of the man and his work and they were left to pine away and struggle along undaunted.

and unflinching and he sent forth piteous and unavailing messages even from his death-bed, that fell upon unheeding if not quite unwilling ears. The work he began was nowhere near completion and though we have our Jagadish Chundra Boses and Prafulla Chundra Roys, a race of science students yet unborn, will bless the fateful day when an obscure fellow student from the banks of the silted up *Kananadi* meandering past his paternal grandfather's obscure hamlet in the District of Howrah rose to fame and established what has grown to be the Indian Association for the Cultivation of Science.

Dr. Mahendralal's life and career were pre-eminently characteristic. The time has not come to write his life yet and in the first overflow of his countrymen's grief the details of his eventful and epoch-making career some of which will be found in another column will have no overbearing interest. He was an essentially self-made man largely self-educated. Coming of a poor family who according to the customs of the country were not supposed to participate in the blessings of education, Mahendralal through his own unbounded energies and talents and with the assistance of friends and relatives who recognised and appreciated his worth, came to the front at quite an early age. He took his M. D. degree good forty years ago and has been largely in evidence ever since. He was a worthy co-adjutor of Babu Rajendra Dutt, Babu Kally Kissen Mitter and Pandit Issawar Chundra Vidya-sagar in braving public opinion both official and non-official and in advocating and establishing the claims of a system of medical treatment of which he was long recognised and accredited chief exponent in this country. His public services were varied and immense and there was hardly a path of public usefulness in which his marked personality did not loom large. Whether as a professional man or as a scientist, whether as a legislator or a public man, whether as a Municipal Commissioner or as a Sheriff, whether a journalist or an accomplished public speaker whether as a Magistrate or a Senator, his services to his country were immense, varied and long. Distinction in any single one of these varied walks would make one famous and he had the unique distinction of being distinguished in all. Proportionately therefore be his countrymen's debt of gratitude to him, they can never adequately repay except by courageously

carrying on the work which he inaugurated and the forlorn hope of which he long gallantly cheered up and led. Successive Viceroys and Lieutenant-Governors have recognised his worth but to him it was but a poor consolation so long as he could not make his countrymen shake off their inertia and lethargy and loyally second him in his struggles. It will be for them, now that he is gone and gathered to his peace to complete his unfinished work and raise a memorial not so much in his honor as their own.

When at the annual Convocation of the University of Calcutta, three years ago His Excellency the Chancellor conferred upon Dr. Sircar the Honorary degree of Doctor in the Faculty of Law, Lord Curzon made the following reference to the event. "I think that the University has chosen a very appropriate occasion for conferring on Dr. Mahendralal Sircar, the Honorary Degree of Doctor of Law, in recognition of his eminent services in the cause of Scientific enquiry. As you are aware, India had just been visited by a larger number of gentlemen of high distinction in science, whom, I am sure, the University would have been proud to welcome here to-day, had that been possible. It is a coincidence that in talking to one of the most distinguished of them, Sir Norman Lockyer the other day, he pointed out to me the very great advantage which obtained in India for an observer of astronomical science. It has occurred to me since that the events of the past year may show that there are other matters for scientific enquiry of which in India we are peculiarly ignorant. Certainly during last year we have been able to observe convulsions of nature on a scale which is almost without parallel. And we know that millions of our fellow subjects have been suffering from privation from causes of which, we may say, the investigator has yet much to investigate and determine. I congratulate, therefore, the University, as well as Dr. Mahendra Lal Sircar, on the occasion which has been selected for conferring upon him the Honorary Degree of Doctor of Law." He was a scientist of world wide fame, whom miserable party feelings had driven out of his own Faculty proper, to which he was never restored and whom a repenting Senate though to compensate by making him an Honorary Doctor of Law. In doing so the Chancellor could not but recognise "his service to the cause of scientific enquiry." But there th

ended and rested and Dr. Sircar and his scientific enquiries were left to go their way. The country will soon realize its loss ; but the officials never will. And it will be left to the country to do what reparation is possible and due to his memory, unto which peace. May the Dawn that received his expiring breath, break forth into a noble, broad and awakening Day.—*Hindoo Patriot*, 24th February, 1904.

We are deeply grieved to have to announce the death of Dr. Mahendra Lal Sircar, M.D., D.L., C. I. E., which melancholy event took place at his house in Calcutta shortly after five o'clock yesterday morning. In him the Bengali nation has lost one of its most brilliant ornaments and India one of her foremost men of science, whose reputation had indeed travelled far beyond the boundaries of the land of his birth. He had completed his seventieth year on the 1st November last, and though he has died in the fulness of years and of honours, still the loss which his death has caused to his country and to his nation and, let us add, to that cause of science, to which he had rendered lifelong service, is truly irreparable. One by one our greatest men are passing away, rarely leaving fit successors behind. We look around us in vain for one upon whose shoulders may worthily descend the mantles of the Elijah whom we mourn to-day. An Indian among Indians in his habits and mode of life, a patriot in the highest sense of the term, a man of catholic and liberal views and of all-embracing culture, a keen controversialist and an eloquent orator, Dr. Sircar was verily a man whose like we are not likely soon to look upon. Latterly he had been in failing health and his address at the last annual meeting of the Science Association, of which he had been the founder and the life and soul, ~~was~~ all the pathetic ring of a swan song—the last his countrymen were destined to hear from that once resonant throat. And now that he has passed away to that region where beyond the scenes there is peace, he has bequeathed to his countrymen an inheritance of a life of noble aims and strenuous endeavour—single-minded devotion to what he conceived to be his

mission in life. Perhaps there was no trait in the character of our late lamented friend, more conspicuous or worthy of commendation and imitation than his courage in giving expression to his convictions. This was exemplified during his career as a student of the Medical College when he lost the gold medal in Medical Jurisprudence for having stated in answer to a question that the "real" dose of arsenic is much larger than is stated in books and that men are known to take arsenic in doses of more than a drachm without any injury to their life. This was considered a heresy in those days and Dr. Sircar lost the gold medal. Again, it was this courage to be true to his convictions, which led him to declare for homœopathy and thereby draw down upon his head the enmity, which occasionally bordered upon persecution, of the Allopathic branch of the profession. It was a happy day for Homœopathy in Bengal—perhaps we may say in all India, when Babu Rajender Dutt, that "brilliant chief, irregularly great," who was the Father of Homœopathy in India, sought to convert young Mahendra Lal, with his academical honours blushing thick upon his noble and intellectual brow, to the faith which had illumined the soul of Hahnemann. It was an epoch-making meeting which assured the future of Homœopathy in this country. Lastly, it was his courage to do his duty, regardless of praise or censure, which alone sustained him in carrying on, almost single-handed, the work of the Science Association for nearly thirty years. He met with disappointment and discouragement. He found few helpers and fewer supporters. But he went on, undaunted by want of appreciation and encouragement. For the sake of this creation of his, he had sacrificed a most lucrative practice, aye, even his health. His countrymen cannot better repay the obligations he has laid them under nor more fittingly testify to their appreciation of his worth and services than by coming forward in their hundreds to support that institution to the service of which Dr. Sadanand had consecrated his life and which he blessed with his presence.—
The Bengalee, 24th February, 1904.

It is a significant coincidence that both in Calcutta and in Bombay the citizen whose memory is held in the most affectionate remembrance should be a member of the medical profession. A contemplation of the careers of Dr. Mahendra Lal Sircar and Dr. Thomas Blaney leads the mind inevitably back to the age when the physician worked not for the monster fee, but only for the alleviation of human misery and the enlightenment of human darkness. Old Plutarch would have delighted to parallel these beautiful lives, which present exactly those points of agreement and contrast, so essential to the beauty of his vista. Both men worked for the same great end, never deviating from the path of rectitude, honour and charity, albeit the temptations were many and the rewards were few. Both gained the crown of their ambition, the crown that goes with the title of *amicus humani generis*. The spirit which actuated Dr. Blaney was that of early Rome; the motive which supported Dr. Sircar was that of late Greece. The latter's *evangel* was instinct with high Platonic philosophy; the former's crusade palpitated with the strenuous practicality of Numa. Dr. Blaney strove for the municipal and sanitary salvation of the western port; Dr. Sircar aimed at the scientific regeneration of the eastern metropolis. The success of each, we trust, is abiding. Dr. Sircar died early yesterday, having lived his life to its legitimate conclusion. Death visited Dr. Blaney a few months ago, and saved him from the gulf of lonely dotage. If the present generation produces two lives of the same serene philanthropy, India may be well content.—*The Indian Daily News*, 24th February, 1904.

It is with sincere regret and under a strong sense of the loss which the people of Bengal have suffered by the event, that we record the death of Dr. Mahendra Lal Sircar, C. I. E. The services he rendered his countrymen were many and great, and, in Calcutta at all events, it will be many years before the memory of his private character and public work grows dim. For something like forty years Dr. Sircar had been a leading man of the medical profession in the city, and throughout a part of that time he held the undisputed leadership among

Indian homœopathic practitioners in Bengal. His high reputation with both Europeans and Indians rested upon many admirable qualities. He was equally zealous in devotion to knowledge for its own sake and in the practice of his profession for the benefit of his fellows irrespective of race or creed. An example of the first was his establishment and continuous support of the Indian Association for the Cultivation of Science, and of the second, the extraordinary amount of gratuitous medical aid which he rendered by means of his dispensary and in many other ways. His benevolence and public spirit had become a proverb. Not only was it through the Association of his own founding that he sought to further the cause of scientific knowledge in India, but his practical helpfulness went out to individual students, and it may never be accurately known how untiring and how far-reaching were his efforts on behalf of earnest seekers after knowledge among his own people. To speak of his generosity and the manifold forms in which his benevolence found expression would be a task beyond our limits. In private life Dr. Mahendra Lal Sircar kept to the traditions and practices of his orthodox forefathers. His reading was wide, and he was familiar with the religions and philosophies of the West as of the East, but he remained in all essentials a Hindu. This we doubt not, counted for much in the estimation in which he was held by his compatriots, and served rather to increase than to diminish his authority among the members of his own profession. He was, in brief, a faithful servant of science, and one of those rare souls whose enthusiasm of humanity is not less than the enthusiasm with which they serve the cause of knowledge. For this he had been long honoured among us; but, when all is said, we are not sure that his finest service to science and humanity will not be found in the high example of courage and independence which he furnished for his fellow workers when, in embracing the principles of homœopathy, he renounced the certain prospect of a brilliant professional career. Men differ, and will continue to differ, on the speculative question involved in such a renunciation, but their can, we think, be no controversy as to the greatness of character belonging to one who voluntarily makes it for the sake of his convictions.—*The
man, 24th February, 1904.*

DR. MAHENDRA LAL SIRCAR, C.I.E.

BENGAL has lost one of her noblest sons. Dr. Mahendra Lal Sircar has passed away to the world from which no traveller returns. The whole country is in mourning—the whole country weeps, for he belonged not to his family alone, but to the nation at large. The Bengali race was proud of him and felt it a glory to have produced a man like him. His versatile genius, his deep knowledge, his fearless honesty, his unbending rectitude, and his sincere patriotism, commanded the respect and admiration of all who came in contact with him. His vast experience and intuitive skill in his own profession, his sagacity in detecting diseases, and his discriminative power to hit upon the right remedy, which is so very difficult in the homœopathic system of medicine that he practised on conscientious grounds had won for him the confidence of thousands, and had often proved the means of relieving human suffering and of saving hundreds of lives from an untimely death. Though he attained the ripe old age of three scores and ten, though the time for his call to a better world had arrived, Bengal could ill-spare such a son—such as he. The whole nation therefore weeps and feels that it has suffered an irreparable loss. It feels that a great light has suddenly been extinguished and that it has been left in the darkness of night. Bengal will not see the like of him for many a day to come.

We hope the nation will now take up the great work which he inaugurated, and devise measures for the full attainment of the objects for which he founded “The Association for the Cultivation of Science.” To it he devoted his time, his thought, his money—in short his whole life. Its prosperity was his happiness, its adversity his grief. Even to the last moment of his life, even when writhing under the excruciating torture to which a dreadful malady subjected him every hour of the day and night he was thinking of the Association and labouring for its good, for he was firmly convinced that the dissemination of modern knowledge among his countrymen was the only means of dispelling ignorance, of improving their material condition, and of raising them to the level of the advanced nations of the globe. Gratitude of the nation cannot, therefore, be better shown

than by placing his institution on that sound footing for which he sighed while in earth and to behold which from heaven will give him joy, and make him bless his people from the exaulted sphere to which he has gone. A more fitting memorial cannot be raised for a man like him.—*The Telegraph* 24th, Feb., 1904.

One of the illustrious sons of Bengal passed away yesterday morning. Dr. Mahendra Lal Sircar is no more. The gap created by his demise will never be filled up. Dr. Sircar is a living example of how a man of humble origin can attain to a foremost place by sheer dint of merit, honesty and determination. From a short account of his life, published in another column, it will be seen that not only was he born poor but he found himself a helpless orphan at a very early age. It was only by an accident that he got an admittance to an English school where he obtained a scholarship, which enabled him to enter the College and complete his examination there. In short, he was a self-made man in the truest sense of the word. A man of strong will he stuck tenaciously to his opinions ; at the same time, his mind was always open to truth. He came out as a distinguished Allopathic doctor from the College ; yet as soon as he was convinced of the rational basis of Homœopathy by a large number of test cases, he publicly announced his conversion to that system of medicine. The result in the beginning proved disastrous to him ; for he was literally outcasted by the whole body of Allopathic doctors and bitterly persecuted by some of them for the change of his faith. But, he gradually gained ground, and, in the course of a few years, his fame, as an eminent Homœopathic practitioner, spread from one end of the country to the other. He was a tower of strength to one cause of Homœopathy, and his loss will be keenly felt by the followers of that system. His real heart was however devoted to science. The Science Association and its grand hall will ever proclaim his glory as a scientist. The highest ambition of his life was to create a taste for science among our people and his noble aim in this direction did not go in vain. Though he be

of the foremost men in the country, he never forsook his early simple habits. He would never use a pair of English boots, unless on some unavoidable occasions, the old Indian pair of sleepers being the constant companions of his feet. In his younger days his manners were somewhat rough ; but, latterly, his temper became so sweet that it was a pleasure to sit by him and hear him talk. His conversation was always highly intellectual, interesting and instructive. During the last three or four years of his life, he turned his attention to religion, and gradually his heart was filled with piety and faith. Though intellectually so high, he was as simple as a child. Simplicity was one of the most charming features of his character. To us he was a dear and esteemed friend, and our grief at his loss can never be adequately described. Our only consolation is that, he was now completely free from the sufferings of the world—"this vale of teers"—and has gone to a land where he is bound to be happy, for he was decidedly a good man.—*The Amrita Bazar Patrika*, 24th Feb., 1904.

When Dr. Mahendra Lal Sircar, at the age of seventy-one passed into the School of the Immortals last Tuesday morning to pursue with undeemed spiritual vision the quest after Truth he had learned to love so well while here, joy at his promotion was mingled with the not unnatural sorrow that while his work and influence of his high character would remain, his kindly beneficent presence was gone. While born in Bengal, he was in reality one of the Sons of Humanity, which is an Order of Merit, higher than any of those with which a Birthday Honours' List makes us only too familiar, I think it is Quarrels who says in one of his quaint emblems ; "The mind of the bigot is like the eye of a cat ; the nearer it approaches the light the more it contracts." Our friend was the very antithesis of this. He kept his mind at all times open to the inflow of truth from whatever quarter it came (and he believed it all came from God) was imperiously loyal to his convictions. He was full of milk of human kindness and his high professional skill in healing art was ever at the service of the poor and needy.

Dr. Mahendra Lall Sircar believed that his highest obligation to his country was to be a good man. Young Bengal will be the rising hope of their race when their lives are penetrated by the same high ideal. MAX.—*The Capital*, 24th Feb., 1904.

Dr. Mahendra Lal Sircar, c. i. e., died on Tuesday morning in Calcutta at the age of over seventy. As a young man he had a distinguished career at College, and in after years developed into a profound scholar both in science and literature. He acquired considerable reputation as a homeopathic physician, and founded the Indian Association for the Cultivation of Science. In public life he served on the Bengal Legislative Council, and was a member of the Municipality and Sheriff of Calcutta. Dr. Mahendra Lal was a connecting link between the old and new generations of Bengal, and his death will be widely regretted, alike among the European and Native communities, in both of which he had a wide circle of friends and admirers.—*The Pioneer*, 25th Feb., 1904.

DR. SIRCAR'S DEAD BODY AT THE SCIENCE ASSOCIATION.

On Tuesday last, when the funeral procession was wending its way to Nimtollah-Ghat, Dr. Sircar's dead body was placed for sometime at the lecture-hall of the Science Association. It was a most pathetic sight which brought home to everyone present the mockery and delusion of life and the tremendous awful reality of Death. When Dr. Sircar used to lecture at the hall with his characteristic eloquence, tempered by enthusiasm and unaffected grace, the hall had overflowed with the sonorous music of his rich and mellifluous voice, welcomed with rapturous outburst of joy by thousands of eager seekers after truth; but the dead body of the venerable scholar was received by a few of his intimate friends and admirers in solemn silence, hushed in the gloomy stillness of death. Dr. Amrita Lal Sircar with noble calmness and self-possession spoke a few words, steeped in the sad feelings of a lacerated heart, which drew tears from the

of one and all. Alas ! For the vanity of the affairs of men ! The Science Association is a living monument of Dr. Sircar's supreme efforts to elevate his degenerate countrymen to the rank of a cultured nation, marching abreast of the times ; and it will preserve his sacred memory for all time to come against the ravages of time. Every brick of the edifice embodies in concrete shape the heart's precious blood of its noble founder.

The dead body was then placed in the Burning Ghat where photographs were taken, and the gathering slowly dispersed as the shades of evening were darkening upon a mourning city.

The Brahmo Balika Sikshalaya was closed on Wednesday last in memory of the late Dr. Mahendra Lal Sircar, M. D., C. I. E.

Dr. Mahendra Lal Sircar the great scientist of Bengal, is no more. The Calcutta Medical School was closed in his honor yesterday, the 25th instant.

The Hare School closed at 1.30 p. m., on Tuesday last, out of respect to the memory of the late lamented Dr. Mahendra Lal Sircar, M. D., C. I. E., and the Presidency College and the Hindu School were closed after half a day's work for the same purpose on the following day (yesterday).

The Homœopathic Department belonging to Messrs. Butto Kristo Paul & Co., remained closed on Tuesday last as a mark of respect to the memory of the late Dr. Mahendra Lal Sircar, the father of Homœopathy in Bengal. . . .

In memory of the late lamented Dr. Mahendra Lal Sircar, C. I. E., the next meeting of the Moral Training Class of the Dawn Society to be held to-day (Friday) is postponed and the Industrial Section will remain closed ; consequently there will be no sale to-day. Further, instead of holding the General Training Class on Sunday, the 28th instant, Babu Satis Chunder Mukerji, M. A., B. L. will speak on 'Some lessons from the life of the great deceased.' Students are expected to take part in the proceedings. This meeting, as well as other meetings, will be open to the public.—*The Indian Mirror, Feb. 26th, 1904.*

A typical Bengali passed away last week in the person of Dr. Mahendra Lal Sircar. To Dr. Sircar belongs the rare merit of having started life as a fully qualified allopath, and having found allopathy too empirical to satisfy him, of having boldly embraced the system of Hahnemann. His struggles with the profession on this account, which lasted for years, and his final triumph achieved with the help of scientific men in Europe are matters of history. Suffice it here to say that Dr. Sircar was allowed to retain his degree as well as his seat on the University Senate of Calcutta in spite of his so-called heresy. His public career has since been one of uninterrupted usefulness. Besides attending to a large and growing practice, the veteran homœopath found time for active scientific pursuits. His work in connexion with the Association he had been instrumental in starting, and the Journal which he kept up till his death deserves special mention. Nor was he unmindful of other civic duties. It is no fault of his that Homœopathy has acquired an evil reputation in Bengal, with its cheap medicines and still cheaper practitioners. Dr. Sircar did all he could to disown the pretension of both. Where he seems to have failed was in giving body and shape to his life-long convictions. He could have supplied the nucleus of a fund for a real Homœopathic College and Hospital in the metropolis of India, or for the cultivation of Medical Science in its higher branches. Had he taken the lead in this practical spirit, he would not have had to cry in the wilderness for the greater half of his singularly prosperous career. But we have no right to more than refer to a failing which is shared by almost all our public men.—*The Voice of India*, 27th Feb., 1904.

THE DEATH OF DR. MAHENDRA LAL SIRCAR,

C.I.E., M.D., D.L.

— who, risen from the ranks,
 By wealth of mind ennobled Poverty
 Itself ; who sowed in gloom and reaped in light ;
 Successful tiller of the richest fields
 Of Knowledge ; noble builder of the dome
 Whence Science spreads her living influence
 O'er his father-land, kindly healer,—saviour
 Of suffering humanity by ~~Art~~
 Instinct with heavenly mercy, love, and grace !

--Ram Sharma in "The Last Day."

Last week, on Saturday, the 20th February, we reported that Dr. Mahendra Lal Sircar's illness had taken a grave form. He was not then expected to recover, and he died on Tuesday, the 23rd February, at 5-25 in the morning, or, as we would say on Monday night, that Monday being the first day of 30 days' mourning by his family. In "Reis and Rayet" of the 20th November, 1903, we published, under the head "A Birthday Celebration," an account of how the Doctor's family and friends celebrated his entrance into the 71st year. We took that occasion to annex a sketch of his life. Then at that celebration prayers were offered that Dr. Sircar might be relieved of his sufferings and that he might live for some time more. Just three and half months after, he has been entirely relieved of his pains and removed from the troubles as also the joys of this world.

The disease which ended this valuable life was enlargement of the prostate gland. It is one of the ills of old age which generally manifests itself in old age. It is said that he had difficulty in retaining urine since 1886, when he was 53 years of age. The obstruction in the urinary passage most probably began ten years after in 1896. From this time he had to forego rice, the Bengalis daily food, for his food and water for his drink. He lived on "chapati," potato, "palwal" and milk. Greater difficulty was felt in 1900, when he caught a chill on his way home (at Baidyanath Junction) from Madhupur, after a shower of rain. He thought that the calcareous degeneration of the gland had been caused by using the water of Baidyanath. On Friday afternoon the disease assumed a bad type. The internal administration of medicines proved useless. On Tuesday next, catheter

applied in relieving the bladder, on the 19th, at about 5 p.m. and forty-five ounces of urine were drawn off. Though the operation did not produce much pain, yet it effected no improvement in his general condition. Spasms of the ureters following gave him severe agony for a long time. The bladder refilled in another twelve hours. He was gradually getting drowsy and could not be induced to agree to catheterism or tapping the bladder again. Danger was apprehended from the use of the former and the advantage of the temporary relief from the latter was not equal to the gain of the repetition. Notwithstanding at about 7 p.m., of Monday, the 22nd February, Diculafoy was again applied. Forty-seven ounces of urine were now drawn out. It was useless. Drowsiness and exhaustion made him sink fast, though he retained his consciousness till the last.

On Saturday, the 13th February, the disease that ended his life, took a turn from which there was no escape. He had so studied his own constitution and the effects of medicine on it that he usually avoided taking any. The agony being great, he took one medicine and then another, but each administration, he believed, instead of relieving, seemed to aggravate his pains. Catheterism he stoutly opposed. He would not think of any surgical operation even in 1901, when the disease was complete as he knew that he could not stand it in his then state of health. Catheter had been tried on this and previous occasions, but it only caused more pain. When the bladder was too full, he submitted on Friday afternoon, the 19th February, to the tapping of the bladder by his relative Dr. B. K. K. Kumar. He grew worse and worse, and again on Monday, the 22nd February, at 1 p.m., the same doctor drew out another 47 ounces. By that time urænia had set in. For he seemed to be comatose though retaining perfect consciousness. After the second tapping, when the bladder had flattened losing its round ball shape as at the first, he began to ebb away fast, dyspnoea came on and he drew his last but one breath at 5-19 A.M. and the final—a deep one—at 5-25, in less than 12 hours of the operation, at the age of 70 years, 3 months and 22 days. The life that gave life and light disappeared in the rising light of the morning.

The attending physicians were discouraged by his refusal to

take medicine or to submit to catheterism. When the bladder could contain itself no longer he agreed to its puncturing but not the more ordinary way of drawing out its contents. He knew and felt that the catheter could not make its way to the bladder without a rupture or causing a wound and thereby adding to his sufferings. It seems that the patient doctor was right and the end proves him so. At the second tapping the discharge was highly concentrated and bloody.

On Friday, the 12th, he was apprehensive of a grave aggravation and asked his wife and son to be by him that night. The son, himself a medical man in practice and practising the same system with the father, was in constant attendance all the hours of the day and night from that night till death on the tenth day. There was nothing wanting in nursing, the patient himself directing the treatment, and consoling the son for his outbursts of grief at the threatened end. On one occasion he said—'Don't distress yourself.' Another time, 'Don't cry—this is not the time to cry. I am preparing for a better place.'

The following diary will show how the disease progressed :

- 12th. Passed night in great trouble. Urine turbid and intolerable burning.
- 13th. The same as yesterday.
- 14th. Tenesmus of the bladder returned.
- 15th. Number of times of urine greatly increased...to 40 times during 24 hours and the quantity only 28 ounces and 2 drams.
- 16th. Constipation. Enema was given in the morning with no good result. Catheter was tried very much against his will...with no result. Urine unusually decreased to 17 ounces during 24 hours and the number of times increased to 43.
- 17th. Trouble to pass water greatly increased. In 41 attempts only 12 ounces and $7\frac{1}{2}$ drams. Bladder greatly distended. Asked what he wished to be done, said he preferred supra-pubic operation to catheterism.
- 18th. Bladder very much distended, yet he won't allow anything to be done on him. Urine 6 ounces and $\frac{1}{2}$ dram during 24 hours.
- 19th. Bladder tapped at 5-20 P.M., 1250 C. C. about 44 ounces of urine taken off. Relief for an hour or so and after this he felt a very great pain on either side of the abdomen in the iliac region. This made him almost mad. Took three glasses of water at about 10 P.M., vomited. This gave him a little relief.
- 20th. Urine very small in quantity only 1 ounce and 7 drams in 24 hours. Bladder distended greatly,
- 21st. Urine 1 ounce and $3\frac{1}{2}$ drams. Very much alarming symptoms, would not allow the bladder to be tapped or catheter tried.

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22nd. Urine only $7\frac{1}{2}$ drams up to 7 P.M. Then ultimately allowed the bladder to be tapped. It was tapped at 7-15 P.M., and 1500 C. C. (47 ounces) of urine taken out. Was better only for one hour and after this asthmatic breathing supervened and it culminated in hard breathing. At 2 A.M. (23rd) it was severe.

In extreme pain with dull sensibilities, at 4 A.M. he asked for milk. Took it himself, sitting, as usual with spoon. Having washed his face he called for writing materials, and wrote, on a paper measuring $5\frac{1}{2}$ by $4\frac{1}{2}$ inches, a letter, of eight lines which can not be deciphered except the figures and words "19th February—Dear, My time, like myself, yours affly, Mahendra L. Sircar." The pencil slipped through his fingers and he was gently put to pillow at 5-10. He may be said to be dying while sitting and writing. He used to say that the day when he could not read or write some thing was the disease's own. Though succumbing to it, he proved himself superior to his disease. He died when he ceased to write. During the 3 years and 3 months from 2nd January 1901, he kept a regular diary of his disease—how it affected him every day, and regulated his food accordingly. But for that minute study, and the selection of dietary, it is doubtful whether he could live that period, whatever many people may say of his extreme views in this respect. His belief was that regulation of diet was in most diseases the only principal aid to cure, and that such shall be the treatment of the future. He was sometimes laughed at because he would not prescribe any medicine and restricted his patient to particular articles of food. He was no theorist that way, he proved his faith by a heroic adhesion to it. His stoicism in the last paroxysm led the son to exclaim—"the great are great even in endurance." A hero in life, Dr. Sircar died a heroic death.

He was not only great in medicine—he was also great in science, great in other spheres. Commencing life under great disadvantages, he rose to be great in all worldly matters. Nor did he confine himself to his work as a doctor mindful of only his fees and unmindful of the other claims on a successful man. He was not for hoarding money but spent almost a fortune on books—not only of his own profession and his special subjects but also in other and general subjects. A delivery of books—an edition of the Bible and books on music he had ordered still to

made two days after his death. He leaves to his son among other properties, a rich and large collection of books. We are not aware of any medical man who purchased so many books and on so many subjects. Every book was welcome to him.

The sad news of death spread fast and people began to gather at the house. At about 10 A.M., the funeral procession started for the Nimtala Burning Ghat. The body was carried on a substantial teak-wood 'cot,' on the shoulders of the deceased's castemen. On the way, his body was taken to the Science Association and placed in the gallery which had resounded so often with his eloquence. The Ghat was reached in one and half hours. The mourners were fifty, led by the son, the chief mourner. At the Ghat, photographs were taken. Babu Umes Chunder Dutt, of the City College, read prayers and preached something like a sermon over the dead, discanting on his virtues. Then a chorus of seven voices sang Peace. At about 1 P.M., the body was placed on the funeral pile. The face showed no change in death. It had the repose of eternal rest. The fire reduced the body to ashes in four hours. The constructive organic synthesis created him what he was. The destructive inorganic analysis makes him what he is. There is beauty in death, as in life.—*Reis and Rayyat, February 27, 1904.*

IN MEMORIUM : DR. MAHENDRA LAL SIRCAR.

Dr. Mahendra Lal Sircar breathed his last on Tuesday morning. There could not have passed away a more distinguished representative of the intellectual life of modern Bengal. For about forty years he had not only been a conspicuous figure in society but an earnest and assiduous worker in many fields. He was great as a doctor but not merely as a doctor. Few men have entered upon their medical studies with a sounder liberal education than what Mahendra Lal Sircar was able to receive. It was this culture which made him so good a doctor and so much of a man. He brought a trained intellect to bear upon his professional studies. He was able to appreciate the books he read as a student, and to continue his studies, professional and other, after he had left college. An imperfect knowledge of English is not an uncommon defect of our medical men ; and

it is a fatal defect. It stands in the way of an intelligent apprehension of books and lectures. It practically puts an end to their studies after they leave college. Dr. Sircar was fortunately born early enough to escape the shallow, mechanical, devitalising general education imparted under the auspices of our University, at the same time to avail himself of the superior professional education imparted in the Medical College in those days. He used to speak with pride of the distinguished Professors under whom he had been brought up. They were all of them authorities on their subjects. He spoke highly of the instruction and attached special value to the lectures on Pathology by Dr. Wood. The superiority of his preparatory and professional education was one of the chief reasons of his rare accomplishments as a doctor. But the most important factor in his training was his own exceptional ability. His most marked intellectual characteristic was extreme caution, extreme precision in observation and reasoning. No man was more slow to generalise, to pronounce confidently on the true character of a serious internal disease, or to prescribe a remedy in a "cocksure" spirit. He never prescribed a patent medicine, of whose precise composition he was not aware. He never prescribed for infants or invalids any of the artificial foods so largely advertised and recommended, as he was not aware of their exact character and composition. When the plague broke out and the air was full of speculations as to the character and causes of that disease, Dr. Sircar did not care to theorise. In regard to the various modern speculations concerning the treatment of cancer and consumption and the causes of leprosy he did not care to express an opinion. His patients know what a standard of care he demanded of them in the preparation of their diet and the maintenance of proper surroundings, how he insisted on the most accurate record of temperature, pulse-beats, the character of the excretions, and such other matters. His fear of over-medication or harmful medication often made him avoid medication altogether, and he contented himself with merely watching the patient and regulating his mode of living. This was no "experiment" he performed on others. When he was suffering great agonies himself, he would not take any medicine unless he felt almost sure what it would answer; and he objected to give or take any

medicine when the vital forces were at a low ebb. With methods so careful, so observant, so scientific, he could not fail to be a successful doctor. In these latter days he was almost unrivalled in diagnosis, and many are the stories that told of his almost magical cures.

If we have dwelt on the idiosyncrasies of Dr. Sircar as a medical man it is because they illustrate the general habit of his mind. He was as much a man of letters as a man of science. He was well read in literature, and spoke and wrote remarkably good English. He belonged to a generation of literary giants, of whom he was practically the last. Few of those whom he leaves behind in Bengal could be compared to him in respect of literary capacity or accomplishments. In comparatively advanced years he by private study acquired a knowledge of Sanskrit and of French. He studied not only medical and scientific works, but history, philosophy mathematics and general literature. He took special interest in theology. He was interested as much in Marie Corelli as in Herbert Spencer, as much in Renan as in George Eliot, as much in Darwin as in Hahnemann. Versatility is not always an advantage to its possessor; and we see that fact illustrated in Dr. Sircar. He was no specialist. His tastes were universal. Even within the domain of medicine his accomplishments were many-sided. In college he was distinguished as much in Surgery and Midwifery as in Medicine. And as a man he was not only a student of books of almost every variety but he followed the current topics of the day, social and political, was anxious to know the secrets of the *Kabirajes* and *Hakims*, was eager to get at the facts of reported cures by charms, never missed a chance of talking to the *Sannyasis* and of endeavouring to ferret out their mysteries, was ready to test astrologers and their powers of divination and to witness spiritualistic seances. He not only observed the action of drugs on the healthy and the sick but sought to explore the marvels of the heavens through a telescope. He not only lectured on Electricity but went to visit with eager interest Madame Blavatsky in the hope of having a glimpse of the inner mysteries of being. He took long drives to see Ram Krishna Paramhansa and spent long hours in his company to listen to his divine teaching. In all these varied spheres of intellectual activity the predominant

habit of his mind was extreme caution, an unwillingness to believe any thing but the palpable and the precisely demonstrable. A valuable habit that is, essential to a student of science. At the same time there is a point of view from which it is possible to regret the lack of a vaulting imagination which overleaps the palpable evidence and grasps at once the distant truth which it only suggests and does not prove. The greatest discoveries have not as a rule slowly and steadily appeared in full view, but have flashed across the mind of scientific seers at some suggestion often faint. The formal proof demands of course complete evidence, but most discoveries anticipate formal proof. Dr. Sircar's unceasing activity as a student, his passionate enthusiasm for knowledge of all kinds, repressed his originality, and his extreme caution and hesitancy and waiting for formally complete and palpable evidence did not permit him to have the glimpse he undoubtedly coveted into nature's finer forces and the subtler laws of being. The Divine afflatus was in him not in any way proportioned to his powers of observation and reasoning.

The great student was also a great worker. He was brought up at a time when the gospel of educated men was one of work and action, and not one of agitation. He was not only a medical practitioner but a medical journalist, and the founder and secretary of the Indian Association for the Cultivation of Science. The legal profession is strong in Bengal but the entire province has no legal journal; never had and any except for two brief periods of two years each. Dr. Sircar maintained the reputation of the native section of the medical profession by his *Calcutta Journal of Medicine* which he started in 1868 and which he edited for so many years, almost entirely unassisted, and, we believe, at no little sacrifice. He was connected with a Medical Association for some time as, first, its Secretary, and then as Vice-President. He was for many years an Honorary Presidency Magistrate and Fellow of the Calcutta University. He was a Municipal Commissioner in this town for one term and was beaten at the next election. He was for some years a nominated Member of the Bengal Council. And through a long course of years he often appeared on the platform either as speaker or president. But the work that was dearest to him was that done for the Science Association. It was established by his indefatigable efforts.

tigable exertions. He was not only its general manager but was for many years one of its regular lecturers ; and there is no doubt that he made great sacrifices for it. He refused any professional call that might interfere with one of his lectures in that institution. His love for the Association involved more sacrifice than his conversion to homœopathy, and showed more of ardour, energy and courage. His confession of the new medical faith was an act of intellectual honesty which no doubt exhibited his moral courage. It made him lose caste with his medical brethren. But when he had been convinced by experience of the soundness of a system of treatment, it was only his duty to practise it ; and when he made the announcement of his creed he possibly did not dream of a persecution and may have even expected to be hailed as a medical reformer. Persecution, however, was directed against him, and he stood it nobly. In the end, we believe, he was a gainer rather than a loser by his practice of homœopathy. The faith of the public in the system rapidly increased, and for many years Dr. Sircar was, in the opinion of the public, the one representative of homœopathy. Even up to his last days he had this monopolising hold over the mind of several. If Dr. Sircar had failed to cure a patient, homœopathy could do nothing for him ; and if he had not taken a patient in hand, homœopathy had not been tried, though many other homœopaths may have treated him. This was the almost universal belief. Reviewing the results of his life as a whole it does not appear to us that he was materially a loser by the profession of homœopathy. For about the last thirty years of his life, however, the Science Association occupied more of his attention and was nearer to his heart than homœopathy or his professional duties or any thing else. He gave to it time and money, refused professional business for its sake, broke with many a friend for its sake. With regard to that institution we can only say once more what we said so often in Dr. Sircar's life time, namely, that it is an institution nobly conceived, but one in advance of the age if not wholly unadapted to this country. It would lack students and teachers. In the early days of the institution lectures were given to practically empty benches, and if they are now tolerably well attended, it is because they have been adapted to the needs of the University examinations. Associations and

lectures will not remove national wants whose real source is in the defective character of the people. No one in this country cares for an education that is not directly convertible into money. The science that pays in the market is the science of the factory and the workshop; and if the Science Association was to convert itself into a factory or a workshop it would certainly not realise Dr. Sircar's ideal. If it is to be merely a coaching institution like any ordinary college, it will still fail in its original object and represent only a waste of power.

In making any estimate of a man we have to consider not only what he did but what he was. Dr. Sircar, it is well-known, was a man of stern determination and resolute independence. In society and in politics he was never known to compromise himself. He never cringed to greatness or truckled to power. Nor on the other hand did he burn incense at the altar of popularity. He did not believe in the popular fads of the hour, in election for instance. He cared little about the Congress. The Science Association somewhat fettered him in respect of his relations to the officials as well as the people. He felt himself compelled to be more conventional than before. But on no essential point, on no question of vital importance to the nation did he sacrifice his independence. His sympathies were all on the right side, on the side of the poor, the weak, the oppressed. His nature, however, was undemonstrative, except in controversy. He had a generous heart, but none but close observers could suspect it. He would medically treat a man and give him medicine free of charge, or he would make a present of money to a poor man or an old servant, but while he was doing the act of charity his language and manner would scarcely be other than stiff and formal. The maxim of suavity in manner and strength in action, was reversed in his case. He was kind in action but cold and even forbidding in manner. His best friends would not deny that he had not sacrificed to the graces, but what was said of a greater man would be true in his case, namely that he had nothing of the bear but the skin. A Hindu, specially of the old type, is habitually so generous at home, that we do not think it would be fair to exalt the commonplace into the heroic and call attention to Dr. Sircar charities in the home. But the Rajkumari Leper Asylum

Baidyanath is worthy of notice, and, having regard to the prevailing practices, an extraordinary character attaches to the free prescriptions and free medicines that were dispensed by him every morning in his house for over a generation. He was free from a common weakness of scientific men, Atheism. He admired Tyndall's physics but did not accept his Materialism. He admired Spencer's philosophy but found no consolation in Agnosticism. He was an earnest believer in God and used to say that the more he knew of nature the more was his reverence heightened. Social philosophy was a subject which he had apparently little considered. He chafed at social restrictions. He could not understand why he might not be made a Brahmin and never forgave the Brahmins for the social superiority they had assumed. But though he was rationalistic in thought, he was not revolutionary in practice. His own life and that of his family were regulated on orthodox principles. Indeed his conformity to orthodox practices was stricter than what is customary to-day. His politics were simple. He believed in the benefits, indeed the necessity, of English rule; but he believed also in the necessity of some reforms. He was not blessed with a robust health and it grew weaker as his years advanced. But except in extreme situations he would read and write and argue even when prostrated by sickness. He had no right to complain that the world had treated him badly. After the early years of poverty and embarrassment his life was one of easy distinction and prosperity. In his efforts to establish the Science Association he had the advantage of the influential help of Vidyasagara, of Mr. Justice Dwarka Nath Mitter, Kristo Das Pal, Dr. Rajendra Lal Mitra; and the scholarly Lieutenant-Governor, Sir Richard Temple. Sambhu Chunder Mookerjee's pen was also of use to him. We do not say this to detract from the merit of the subject of this memoir. No man prospered in this world except through Divine grace, of which the instruments are helpful men and propitious circumstances which are vulgarly looked upon as accidents. It is possible for no man to do more than perfect himself as the instrument of the Divine will and carry out its purposes, and what we say of Dr. Baidyanath is that he had well used his talents and opportunities for being a healer of the sick, the medical pioneer of homœopathy.

in India, the founder and the manager of a public institution for the teaching of science, for being also a teacher of science, a propagator, through the press, of medical and other scientific knowledge, a leader of public opinion and a centre of influence. A great deal of Dr. Sircar's work was a success ; a great deal was also a failure. But success is never the test of a man or an idea. He had no reason to be ashamed either of success or failure for his purposes were worthy and his methods pure and honorable. But, however opinion may vary as to the value of the results, sensible and unbiased men cannot much differ as to the intrinsic merits of the rare personality that has passed away. The half-educated are not fitted to appreciate his scholarship ; the men of moulded sentimentality will fail to understand the stoic mould of his character ; the faddists of the giddy platform and the mumblers of our scriptures, whose every-day life gives the lie to their cant of patriotism or religion, may affect to sneer at his aloofness and be shocked by his creed so simple and unceremonious. But this insatiable seeker of knowledge, this untiring worker, this heroic champion of so many good causes, this priest of science, whose loss we mourn to-day, will undoubtedly occupy one of the highest places in the category of the children that Bengal has borne in the English regime. And it will be long before the place is filled, of one so richly endowed by nature and so trained by self-discipline, so versatile, so discriminating, so valiant, so true to his ideal and so firm in his convictions.—

The Indian Nation, 29th February, 1904.



THE LATE DR. MAHENDRA LAL SIRCAR.

It is with extreme regret that we record the death of Dr. Mahendra Lal Sircar, M.D., C.I.E. one of the most prominent citizens of this Metropolis. Born in 1833 at a village not far from Calcutta, he received his early education at the Hare School and Hindu College, under some of the ablest Professors of the Indian Educational Department. He next entered the Calcutta Medical College which he left in 1860 after an Academic career of exceptional brilliancy, having gained several prizes, medals, scholarships in the various subjects taught there. In 1868 he obtained his M.D. from the Calcutta University and it is interesting to note that though he was recognised as the leading Homoeopathic practitioner in the city and for years enjoyed an extensive and lucrative practice, one of his first public acts was to denounce the system of Homoeopathy in a speech delivered by him at the inaugural meeting of the Bengal Branch of the District Medical Association. Civic and Academic honours were showered upon him. He had been Sheriff of Calcutta, Member of the Bengal Legislative Council, Presidency Magistrate, President of the Faculty of Arts, Member of several Scientific Societies—in fact, his fame as a Scientist was perhaps second to none in this country. No other man has done so much for the Scientific instruction of the youth of this country as Dr. Mahendra Lal Sircar and in 1876 he started the Indian Association for the Cultivation of Science, an institution which though not as well supported by the public as it deserves to be has yet achieved a large amount of success due solely to the exertions of its founder. He took the keenest interest in this institution and his speech at the last annual meeting of the Association when he told his hearers that he was probably addressing them for the last time created a painful impression on his audience. Simple and courteous in his manner, a strict and orthodox Hindu, Dr. Sircar was the best type of an Indian gentleman and was held in high esteem by both Europeans and Indians alike and his career furnishes a striking example of the success that can be achieved by a purely Indian training. His death is a severe blow, not only to the poor of Calcutta for whose benefit he maintained for years at his own

expense, a charitable Homœopathic Dispensary, but to the cause of science in India.—*The Recorder*, Saturday, February 20, 1904.

DEATH OF A GREAT BENGALI.

We regret to announce the death of Dr. Mahendra Lal Sircar, M. D., D. L., C. I. E., one of the few really great men India has produced since the British occupation. His life was spent in the cause of science and humanity, with the devotion and sweet self-abnegation of an apostle. That his labours were not appraised at their full value is the disgrace of a province where the jarring sectary and the noisy polemic have more honour in the present day than the true reformer. Dr. Sircar lived his life to its legitimate conclusion.—*Indian Engineering*, February 27, 1904.

THE LATE DR. MAHENDRA LAL SIRCAR.

With profound regret we have to record the death of Dr. Mahendra Lal Sircar, c. i. e. The melancholy event took place early morning of Tuesday last. Dr. Sircar was no doubt an extraordinary personality. At the commencement of, what may be called the golden age of modern Bengal when the late Iswar Chunder Vidyasagar's name was being immortalised in the field of philanthropy, the late Harish Chunder Mukerji and Kristodas Pal made a mark on the Political thought of India and Keshub Chunder Sen not only led his countrymen to the high pinnacle of religious thought but gave a new impetus to the thoughts and aspirations of young India, Dr. Mahendra Lal Sircar distinguished himself by creating in the minds of his countrymen a taste for scientific studies. It is not for us to judge the respective merits of Homœopathy and Allopathy, but Dr. Sircar should be admitted on all hands as the Apostle of Homœopathy system of medicine. For his indomitable and innate love of truth, he defied unpopularity and fearlessly underwent great self-sacrifice; he regarded truth as more valuable than anything else. He began his medical career as an

Allopathic practitioner having obtained for himself the highest distinction which the Calcutta University could bestow upon its graduates. He was always an humble learner and votary of the sciences. We remember a time when he was associated with the great medical genius Dr. Durga Charan Banurji, for whom he had a very high regard, to carefully watch Dr. Banurji's skilful treatment and gathering experience from it. He was an inveterate opponent of homœopathy at the time, but he regarded truth as a limitless ocean and himself not being able to taste even a single drop out of it. When the founder of Homœopathy in India the late Babu Rajendra Lal Dutta was in the meridian of his fame, Dr. Sircar, led by his innate thirst for truth, became his associate also and devoted himself to the study of homœopathy. He eventually became its powerful advocate and his defence of homœopathy and vindication of his character against the charge of unscientific quackery were masterly indeed. He was averse to "the sectarian names of allopathy or homœopathy being applied to the healing art which he regarded as the science of God. He was most circumspect to prescribe for his patient. He would refrain from giving medicine to them unless he could penetrate into their physical constitution and carefully observe therein the requirement of nature. In his mode of treatment he tried to be a conscious co-worker with the Author of human nature. He believed that medicine and medical advice were nothing, the healing hand of God, in human nature was all in all, and he thought that if humbly denying all lofty profession for knowledge, he could only co-operate with God in this respect, he could not but be successful. He was an unflinching believer in inspiration specially in the domain of medicine. When our Minister was seriously ill and placed under Dr. Sircar's treatment, we remember that in prescribing for his patient he once devoutly turned over the pages of his medical book and prayed with the simplicity of a child that the great Healer of diseases too may show him the right medicine for his friend Keshub. It was his firm conviction that the doctor was helpless, unless God Himself through natural agencies does good to the patient. He was the most prominent scientist of the country. Whether in the department of physical science, astronomy or general

research he studied truth for its own sake. He was one of those scientific men whom the study of nature led to nature's God. It is believed that a study of the sciences lands the students to agnosticism and blinds the eyes of its votaries not to see beyond the region of laws and order of nature. Dr. Sircar fully believed with the poet that an "undevout astronomer was mad." To him the face of nature seemed transparent through which he saw the image of the living God. The Science Association of which he was the founder owes its existence to his love of the Sciences. His primary idea was to make his countrymen participate in that love for the Sciences which had made him happy. He regarded the temple of Science which was raised by his indomitable energy as the temple of God, and indeed no private enterprise commanded so vast amount of public aid and patronage as the Indian Association for the Cultivation of Science. His spirit of charity was remarkable. It was his generosity coupled with his appreciation of the good that is in human nature that brought him in contact with us, the members of the Brahmo somaj, for the first time. About the year 1866 when the departed wife as also the sister-in-law of Bhai Kanti Chander were seized with cholera, Dr. Sircar and Babu Rajinder Dutt came to treat the patients. The Doctors were simply charmed with the sight of so many young men coming from the different parts of the country and without any earthly bonds, serving the patients with greatest devotion and tenderness than those of the nearest and dearest relations. They then not only loved the young men but learned to respect the movement which had influenced them so much. After that time we saw Dr. Sircar moved for the service conducted by our Minister on the occasion of the laying of the foundation-stone of the Bharatvarsha Brahmo Mandir. The generosity shown by him to Bhai Kali Sankar Kabiraj when the latter lay seriously ill and to Bhai Prosenno Coomer, specially to his wife, when they were in ill-health would always be remembered by us with gratitude. To Bhai Kali Sankar he not only gave medicine and medical advice but he used to bring from home some of the articles of diet. His religious sentiments and spirit of devotion developed with the increase of his years. Nothing delighted him so much as to listen to hymns

chanted with *Bhakti*. Some of our missionaries and preachers used to visit him at times and chant *Kirtans* before him. The chanting of God's name and of His unbounded mercy often moved him to tears. He was cosmopolitan in his devotion. He not only listened to Brahmo hymns but to hymns glorifying the name of God and under any name sung by whosoever it may be. As a scientific man he had an aversion for all sorts of quackery and superstition. He heard of the Samadhis of Ramkrishna Paramhansa with some suspicion but when he saw the saint in his last days and heard from his lips certain pithy words, he was moved with admiration for him and from that time he greatly respected the unique man. Dr. Sircar was an enemy of idolatry to the end of the chapter. He spoke very strongly in public meetings against idol worship. For sometime past he was suffering from complications of urinary disease and at last he died at the age of 71 from a painful illness by dysuria. We offer our sincerest condolence to his son Dr. Amrita Lal Sircar and his bereaved family and pray that the spirit of the deceased may rest in peace.—*Unity and the Minister*, February 28, 1904.

A correspondent writes to the "Statesman." May I correct a mistake in your article on the late Dr. Mahendra Lal Sircar. You state that he built a Leper-asylum at Madhupur. The asylum referred to is at Deoghar. You know that lepers from various parts of India crowded to Deoghar with the hope of being cured by living at the temple of Baidyanath, the lord of the physicians. Here however, their troubles knew no bounds. They were driven from the vicinity of the town, and had to pass their nights under trees on the maidan away from human habitation and a prey to jackals and leopards. Their terrible plight moved the compassion of Babu Jogendro Nath Basu and the late Dr. Mahendra Lal Sircar who did all they could to relieve them. The doctor at once subscribed Rs. 5,000. Timely help came from various places and the result was the present fine hospital with separate quarters for males and females, prayer halls, hospitals, &c. But the asylum

has not yet been sufficiently endowed. What more fitting memorial of the great Indian doctor than the firm establishment of the institution which was so near to his heart?—*The World and the New Dispensation*, February 28, 1904.

THE LATE DR. MAHENDRA LAL SIRCAR.

Dr. Mahendra Lal Sircar is no more. The melancholy event occurred in the early morning of Tuesday last. The loss at his disappearance to the country is great. In him India loses not only an eminent doctor of the healing art but also a profound scholar deeply imbued with a truly scientific spirit, a great and enthusiastic labourer for the cause of the country and the enlightening of its millions with the light of Western science and western art, a liberal and varied private benefactor and a gentleman upright and kind in his dealings with men and sincere and deeply spiritual in his inner soul.

Dr. Sircar was born in the year 1833. In his early boyhood he lost both his father and mother and was brought up at the house of his maternal uncles in Calcutta. He received his education at first at the Hare School where he obtained a junior scholarship in 1849 which helped him to enter the Hindu College. Here he studied for six years till 1854 when he joined the Calcutta Medical College, the only place in those days which could impart a sound education in the sciences. Even from his early youth Dr. Sircar had imbibed a strong desire to master the sciences and obtained an insight into the inner workings of nature. He came out thence in 1860 with the title of L. M. S. and three years later became a Doctor of Medicine. He began his career as a physician with an address delivered at the inaugural meeting of the Bengal branch of the British Medical Association strongly denouncing Homoeopathy, and soon acquired an eminent position and a good practice. But a few years after he found out his own error and began to advocate the cause of Homoeopathy with such devotion and zeal that he even braved the risk of losing everything that he might remain true to his convictions. In 1870

he became a fellow of the Calcutta University, founded after encountering many difficulties the Science Association in 1876, and was appointed Hon. Presidency Magistrate the following year. In 1878 he was placed in the Faculty of Medicine in spite of a good deal of opposition from the medical members of the senate who considered him a renegade. He was created a C. I. E., in 1883 and in 1887 appointed sheriff of Calcutta. It was through his efforts and pecuniary aid that the Leper asylum at Deoghar was founded in 1892. He remained President of the Faculty of Arts of the Calcutta University from 1893 to 1895, which body also honoured him with a D. L., in 1898.

There need not be any apology for this short sketch of the career of this great man for it can not be unknown to many. He was a very brilliant student both of the Hindu College and the Medical College. In both places he earned golden opinions from almost all the professors and was their most favourite pupil. His great zeal and martyr-like devotion to a cause which he found to be the true one is exemplified by that remarkable episode in his career when he voluntarily gave up a most lucrative practice after boldly avowing his conversion to the Hanemanian system of curing diseases, though this put him into great pecuniary difficulties and made him an object of ridicule to the members of his profession and of scolding to those of his family. But he made a number of wonderful cures which so spread his reputation that in a short time he found himself at the top of the medical profession in Calcutta with an income far surpassing that of most successful practitioners in the regular line. In the latter years of his life when a painful illness prevented him from stirring out and he raised his fee to a prohibitive scale to save himself from the importunities of his patients, people would still crowd at his door in such high faith and estimation was his medical skill held by them. The National Association for the Cultivation of Science was his most favourite project for which he had consecrated his life and for the furtherance of which he shed his best blood. The origin of the scheme lay so far back as in 1869, in an article which he published on the Desirability of

National Institution for the Cultivation of the Physical

Sciences by the Natives of India." It can perhaps be traced still further to his early love and craving for the works of John Stuart Mill who had exercised perhaps the most profound formative influence over his mind.

About his religious life not much is known by the outsider. The study of the sciences and his deep admiration for them did not turn his mind away from religion. His was a deeply spiritual nature. He was fully conscious of the need of religion in the making of manhood. He read with reverence all the scriptures and specially the Bible and the Bhagavatgita. He did not remain a Hindu throughout his life in the sense that he was a polytheist or a worshipper of idols. The monotheistic turn of his mind was known to every one who had the good fortune of knowing him a little intimately. He used to appreciate the Brahmo hymns a good deal and would be much gratified if they were sung to him. He used to be present at the morning services held in the Albert Hall by the late Rev. Fletcher Williams and from his admiration of his sermons he became almost an enthusiast for them.

His illness confined him absolutely to his home for the whole of last year. He had just reached his seventy-first year when he breathed his last, mourned by all his countrymen, and a host of admirers outside the country. May his soul rest in peace!—*The World and the New Dispensation*, February 28, 1904.

Dr. Mahendra Lal Sircar, C.I.E., died on Tuesday morning in Calcutta at the age of over seventy. As a young man he had a distinguished career at College, and in after years developed into a profound scholar, both in science and literature. He acquired considerable reputation as a Homœopathic physician, and founded the Indian Association for the Cultivation of Science. In public life he served on the Bengal Legislative Council, and was a member of the Municipality and Sheriff of Calcutta. Dr. Mahendra Lal was a connecting link between the old and new generations in Bengal, and his death will be widely regretted, alike among the European and Native communities, in both of which he had a wide circle of friends and admirers.—*Catholic Herald of India*, 2nd March, 1904.

Yes, not only are our rank and file but also our principal men disappearing fast, leaving their places absolutely blank. The death of a man like Dr. Mahendra Lal Sircar is a serious loss on more grounds than one. During a long life of many-sided active work in the cause of science, he was a patriot in the true sense of the word ; for he had steadily held out before the younger generation one of the main causes of the regeneration of our people, namely, that the most effective way of our salvation lay in the adoption of Western methods for the revival of our industries. There can be no doubt that in the death of Mahendra Lal Sircar we have lost one of our great workers in the cause of reform.—*Amrita Bazar Patrika*, 8th March, 1904.

MY LAST TRIBUTE TO DR. SIRCAR.

BY

DR. HURRO NATH ROY, L.M.S.

Sir,—Dr. Mahendra Lal Sircar, M. D., D. L., C. I. E., is no more. He breathed his last on the 23rd February at 5-16 A. M. A prominent figure has passed away from the domain of medicine and from the field of science. He was a man of high intellectual culture and an ardent votary of science. It was this high culture, and the advanced and trained intellect which gave an impetus to, his professional studies, and which made him an accomplished and a renowned doctor. The *Indian Nation* has very justly remarked, that “an imperfect knowledge of English is not an uncommon defect of our medical men ; and it is a fatal defect. It stands in the way of an intelligent apprehension of medical books and medical lectures.” Though born of humble parents, and suffered in his early life from the benumbing strokes of penury, he by sheer dint of his intellect, close study, patience, perseverance, and love of truth rose to the highest pinnacle of success, and secured a leading position in the republic of letters and science, and in his own sphere as a leading doctor. Like Dr. Syme, the great Edinburgh Surgeon, he was hard and harsh, but within a rough exterior, he cherished in his heart of hearts a higher nature, full of

sympathy and kindness for all. He was affectionate in disposition, and lovable by nature; unswerving in his conviction of the truth; wholly unselfish, and ever ready to oblige; hearty and whole-souled in his greetings; sincere in his words and deeds; strong in character and firm of purpose; true to his friends; loyal to Homœopathy; a willing and able teacher and assistant to his younger and less skilled brethren. To know him was to love him, when meeting him in person, accompanied by that clasp of the hand that sent the life-blood bounding with quickened impulse through the arteries and warmed the heart. His lectures were instructive in character, and he possessed a happy method of delivering them, while all the time the kindest smiles brightened his truly intellectual face. Cases of intermittent fever which had lasted long and had baffled the bungling methods of the old school and the inexperienced young Homœopathic practitioners fell into his hands to be wholly cured without the use of quinine; piles of the most painful kind, surrendered to the well-directed shot (*i.e.*, pellets) of the expert; tumours vanished under the correctly chosen similimum instead of the knife, etc. He was good diagnostician and a careful observer of nature. He used to pay particular attention to all new symptoms appearing in a case, or to a marked increase in the old symptoms whether it was an increase of the disease or an aggravation of the remedy. After careful watching, he used to deal with the patient as he thought best. His departure completes the gap that separates those who did the sowing, and left us to do the reaping. His sincere and untiring devotion to the laws and principles of Homœopathy, during his whole professional career is evident from his writings in his "Calcutta Journal of Medicine" which he started in 1868, and edited and conducted nearly up to the day of his death with consummate skill and ability. For the last ten or twelve years, he was in indifferent health, but he was always found even in such a state of health either reading or writing. His learning was profound and varied. Medical study was not only his forte, but he used to take an equal interest in history, literature, philosophy, science and *et hoc genus omne*. He was a tower of strength to the members of the new school, and his conversion to the new system of treatment alone secured a

large following of qualified men in the rank and file of Homœopathy. He was a quiet sort of man, without fuss or humbug, never cringed to greatness, nor truckled to power, and never was he a popularity-hunter. He was a man of stern determination and of resolute independence. He always found a pleasure in feasting his boon-companions and make them merry with instructive anecdotes. The Science Association which he founded was his pet child, and he nursed it with tender care. It occupied more attention than his professional duties or anything else. It is an institution which was rather in advance of the age in which he lived, and so it failed to crown his efforts by bringing about the desired success. Had he directed his energies in founding a Homœopathic College and a Homœopathic Hospital in the place of the Science Association, he would have done a lasting and tangible good to the community, and more specially to the suffering humanity. He kept up a Homœopathic Dispensary in his house where hundreds of patients used to get treatment and medicine *gratis* daily. None but close observers could detect that he had a generous heart. He of late took special interest in theology, and was fond of reading the Christian scriptures, though his practices were of a Hindu of the old type. He had no sympathy for the Congress, though he used to take interest in social and political matters, and in affairs affecting the weal of his countrymen. He was absolutely an honest man in thought and deed. He was one whose very nature shunned and recoiled from all shows, pretence and hypocrisy, and as a hearty hater of all workers of iniquity. He was a devout worshipper of nature, and had full faith in and firm reliance upon that being "who sees at one view the whole thread of our existence, not only that part of it which we have already passed through but that which runs forward into all the depths of eternity." For the last three years, he was suffering from urinary difficulties consequent upon an enlarged prostate, and his death took place from total suppression of urine, when surgical appliances proved quite unavailing. He died full of honours, and with a European reputation. May his ashes rest in peace!—*The Indian Mirror*, Thursday March 3, 1904.

THE LATE DR. MAHENDRA LAL SIRCAR.

BY A BRAHMAN LONG RESIDENT IN ENGLAND.

The last mail brought the inexpressibly sad news of the death of Dr. Mahendra Lal Sircar. The few lines about him that I send you now were to have left my hands a few months back, when they celebrated his seventy-first birth-day. They are now to his memory : half a dozen words, yet O how sad to write ! I feel almost like, Queen Gertrude by the open grave of Ophelia :

I thought, thy bride-bed to have deck'd, sweet maid,
And not have strew'd thy grave.

The circumstances under which I was going to write to you, would bear recital. Dr. Sircar had once written to one of his most intimate friends, Babu Brindabun Chunder' Chatteeji, of Baraset—that inimitable Brindabun, who, if he had been born in the West, would, in the fostering atmosphere and under the favouring conditions of Europe or America, have developed into the dimensions and utility of a Gladstone or Garfield—to this intimate friend he had once written these words or words similar to these “ If at any time, while sojourning in a foreign land, you find yourself dangerously ill and no Homœopath near, rather live on water only and die than put yourself under an Allopath, so that I may have the satisfaction of knowing that you died of disease and not of doctoring and drugging.” This I had heard from Brindabun several times, and only very recently I had occasion to remember that injunction.

During nearly twenty years that I have now lived in England, I have not known twenty days’ illness, so healthy is this land. But last year the destinies seemed to make up for lost time, paid me up at compound interest, and poured it out with an overflowing measure. Pleurisy and Pneumonia kept me confined to my bed for months, till an operation being necessary I was removed to the Homœopathic Hospital at Great Ormond Street, the only institution of its kind in London. There I was under one Dr. Blackley, the senior Physician of the Hospital, who soon won my high esteem and regard alike by his princely courtesy, his high character and his skill for which he held a very high place in his profession. His knowledge of India and things Indian was much more than that

of the average run. Having in me a vegetarian patient, he included lentils in my dietary, saying, "‘Dal’ is very nutritious.” We used to have conversations about India, when one day he asked me if I knew Dr. Sircar of Calcutta, as he had often corresponded with him. To hear Dr. Sircar’s name from such a man and in such a place, and the perusal of his last birth-day celebration in the columns of “Reis and Rayyet” which came out about that time, let loose a chain of thought to which in my then debilitated condition I could neither give body nor form. I feel impelled to give to them some utterance now, however feeble. They are about my own recollections of Dr. Sircar. What I once intended as a love offering, I now consecrate to his memory. They are also partly a message to my countrymen; and I am sending them to “Reis and Rayyet,” because I think it would be in the fitness of things; for, if I remember aright, amongst its host of readers there was not a more diligent student or a more hearty admirer of the paper than the great man—the greater friend—whose loss we mourn to-day.

To the “man in the street,” Dr. Sircar was perhaps very little else beyond a “Chasha” and the son of a “Chasha,” on whom heredity had told. I do not know how far this indictment is true, though it was not so much an abusive tongue that he was guilty of, as rather a quick temper due to an extremely sensitive nature which responded to every breath of criticism. But, then, the provocations at times were very trying. One such case I remember vividly. One morning, on calling on him I found him in his sitting room, upstairs, surrounded by a few patients and friends of patients, shouting at the top of his voice at a poor “Khotta,” who, after the most approved attitude of a “jatra’s” “Gorood,” sat kneeling on the floor, with clasped hands, in front of him; taking in, with true Oriental imper-turbability, every syllable of a verbal thundering which I had never seen hurled with so much noise or rapidity before.

It seems a few days back the doctor was summoned to the bed-side of a wealthy up-countryman, who suffering from some painful disease had purposely come down to Calcutta to be treated by him. He was not without some of the very objectionable crudities of some of our countrymen, notably the ~~ashier~~ classes; so that when the doctor called and sitting

by his bed-side asked him what was the matter with him, the big man without deigning an answer simply put forth his hand for him to feel his pulse, and on that one solitary datum build up the whole superstructure of the diagnosis of his case. I do not know whether the doctor told him the story of Cuvier, who is credited with being able to make out the entire anatomy of an animal by simply looking at a bit of its bone, adding further that a similar feat would be impossible of any other child of Adam now. But what he did was to gently urge his patient to communicate to him something of his complaint, where was the seat of the pain and what was its nature, as without some such information he would not be able to give him any relief. His voiceless Eminence was, however, inexorable; and to all the doctor's coaxings and cajolings, his entreaties and importunities, all the answer that was vouchsafed was the outstretched hand. If the doctor could not build a pyramid on a point, why, he was a dunce and did not know his business. After wasting his time on this fruitless task the doctor came away. The next day the great man's dewan came to fetch him, but he refused to go. The urgings of his disease however would not give the patient rest, so the next day the dewan was sent again, this time with a purse of Rs. 50 to buy, of all persons on earth, Dr. Mahendra Lal Sircar out of his resolve. He might as well have hoped to buy the four winds of heaven and make them do his bidding. That act set the lighted torch to the priming hole. The bank notes and loose silver which made up the purse, were no sooner put on the table for the doctor's acceptance than they were sent flying to the floor, (I would not be sure they were not shied at the poor dewan's head) and the poor dewan was treated to a fulmination which would live in his memory for the rest of his life.

On another occasion he was sent for by a fellow villager of mine, whose son was ill. They were then living at Calcutta, and I happened to be in their house when the doctor called. After his visit was over, he asked for his fee before going away. The father said he would send Rs. 16 on the morrow. "No," said the doctor, "since a man once abused (*isaponto-ed*), his gallanting about, he has ceased to keep us altogether, having

made a vow besides always to take his fee before leaving the patient's house."

Cases like these, I dare say, it would not be difficult for calumny to fish up and publish to the world now that he is gone. But when all is said and done, behind all this seeming mercenariness and harshness there was the real man, the heroic selflessness and tenderness of whose nature was known only to a few. None but his intimates knew that within him was the Moses's rod at whose touch the rock emitted crystal water. Once he happened to have a patient at Hugli, a lad of about twelve. To such distant places his fee was Rs. 100. The lad's parents were what would be called "Madhyabit Grehasta," just a few steps removed from being positively poor. To pay Dr. Sircar even for one visit meant to them the pledging of every bit of valuables in the house; so a man used to come to Calcutta every morning to the doctor with the report of the case, and to take away medicine. At last the boy's case grew worse, and the fond parents decided to have Dr. Sircar once at least so that he may have a personal knowledge of the case. The doctor went to Hugli, saw the patient and prescribed the necessary medicines. While waiting for his fee, seated by the side of his patient, he heard in an adjoining room the sound of hurried footsteps, of whisperings, and a rustling noise, whose dread import as a Bengali it did not take him long to divine. That his hundred rupees was not forthcoming from an overflowing cash chest was evident; and as in innumerable cases, the self-sacrificing daughter of India was once more denuding herself, in that household, of every bit of gold and silver on her person, which, as love had once adorned her with, she was now cheerfully parting with at the promptings of that love again. The boy who was lying in a semicomatose condition had heard before that Dr. Sircar was coming down from Calcutta to see him, and that his fee was Rs. 100. This seemed to have weighed heavily on his mind; for although now in a semi-conscious state, he mumbled to himself as he turned on his side, "We won't be able to pay Dr. Sircar his Rs. 100 every time, so good bye to life." Every word of this young heart's agony entered into the ear of the "Chhaka" who was sitting by, and went to his very soul. He came back home,

and next day before starting on his morning round took the train to Hughli to see his juvenile patient. For eight days this Hughli visit continued, I need not say, without costing those people even eight cowries. On the ninth day the boy died. To conclude that the doctor's self-abnegation in this case was of the cash value of sicca rupees eight hundred only and nothing more, would be making but a pitiful under-estimate of the whole thing. The sacrifice was infinitely more. Of his many enemies none he dreaded so much, (and rightly, too, for none was more accountable for ultimately hastening on his end) as malarious fever. It is one of the many things the creation of which we should be thankful for to our rulers. After first devastating Bengal it has now got some of the fairest portions of India in its octopus grip. Only Calcutta and perhaps a very few other places are free, but outside the metropolis the air is poisoned with this miasma; and in fact the doctor's fixing Rs. 100 for a professional visit to Hugli was more for creating the barrier of a fancy-fee (if I may use such a combination) to deter people from sending for him to see them in these affected parts than for the gratification, if you like, of his avaricious instincts. But malaria lost all its dread when compassion knocked at the wide portals of that manly heart; and "We won't be able to pay Dr. Sircar Rs. 100 every time, so good-bye to life" bore in it all the overpowering potency of a trumpet call at whose summons the soldier hurried and stuck to his post.

I shall not obtrude the story of my own friendship with Dr. Sircar, slender as it was, beyond mentioning that I was introduced to him by Brindabun. Very shortly after I had known him I left home for England. But within that short time in how many ways and to what extent have I not been benefited by him. To very briefly mention only one or two instances to show what an untold wealth it was to him who had the privilege of having his confidence and calling him his friend, I shall barely allude to the case of my wife and her last illness. How day after day, sometimes twice in the day, he would call to see her, and this for months, without, I need not say, charging me a sou; how hours upon hours he would spend by her bed-side trying to dissuade her from eating the things he

had forbidden, but which she would surreptitiously indulge in; how for over six months this struggle went on between a determined suicide and a benevolent spirit in the shape of a physician and friend, trying with an inexhaustible patience all his art and skill and eloquence to drag her out of the path which ultimately proved fatal.

But his benefactions were not confined to me and mine alone. When quite a young boy I used to take particular pleasure in hearing the expounding of the "Srimathbagbat" as rendered by our "Kathaks;" and the story of the descent of the sacred Ganges from heaven to earth, at the prayer of Bhagirath, had always a fascination for me. As the legend goes, the sacred mother after coming down on earth follows Bhagirath all the way from the Himalayas to Bengal in his quest of the remains of his ancestors, whom he wanted to be saved by the touch of the holy water. It is at this point that Ganges is made to say that she is but a woman, that she is tired with walking, and that she cannot walk any further. Bhagirath replies that since he has been so fortunate as to be able to bring her down from heaven, he would take her to the door of the humblest cotter in the land, so that salvation might not be denied even unto the poorest. I made a similar vow when I became honoured with Dr. Sircar's friendship. I have taken him to the door of how many friends I do not know, whose too limited means would otherwise have found it impossible to secure his services, sought perhaps to save the life of a near and dear one. Such a friend of mine,—a friend trustier than steel and dearer than a Patroclus—a poor clerk, with, I believe, Rs. 15 a month to feed nearly as many mouths, had his only son, an infant of about two years, suffering from hydrocephalus. Dr. Sircar treated that child for eleven months, I think, if I remember aright after this long lapse of time, and cured it. Punctually at a stated hour in the morning, his carriage, with a magnificent pair of grey, used to pull up at the door of the tiled hut of my friend. Getting out of it, the doctor would cross the outer yard of the house to the door of the inner apartment and with his full musical voice, which is still ringing in my ear, say out "Kali Babu, please ask 'Bomma' to bring 'khoka' out." The cordiality and sweetness of that request would not bear transla-

tion into the harsh and inharmonious language of the Englishman ; but your Bengali readers will at once recognise in those few words the heartiness, the sincerity and the affinity of the speaker. Now both Kali Babu and Bowma have gone to their long home, and so is the saviour of their only son. Both the benefactor and the benefited stand now before the throne of the All-merciful ; and stands there also the Recording Angel to attest to the mother's inarticulate prayers which day after day had gone up for the recovery of her son, as well as for untold blessings on him who had been solely instrumental in bringing about that recovery.—*Reis and Rayyet*, April 16, 1904.

THE LATE DR. MAHENDRA LAL SIRCAR, C. I. E.

The death of Dr. Mahendra Lal Sircar on the 23rd February last, removed from our midst a man whose name and reputation were known throughout India. No one in Bengal has held a higher position in Science than the late doctor—a position which he fairly won for himself by ability and labour. Born in 1833, at the obscure village of Paikpara in the district of Howrah, and descended from the actual tillers of the soil, he rose to fill many important positions with honour to himself; but by the general public of the city he will best be remembered as the first Indian Homœopath in Calcutta and the founder of the Indian Association for the Cultivation of Science. With these two aspects of his career, we are chiefly concerned in this brief notice. *

Having in his early youth lost both his parents, he was brought up by his maternal uncles. After a preliminary training in the Hare School, he joined the Hindu College in 1849, with a junior scholarship, and here he soon distinguished himself. The Hindu College, subsequently became the Presidency College, and Mahendra Lal Sircar remained here until 1854, when he joined the Calcutta Medical College. While yet in the second year of his medical studies, he attracted the notice of Dr. Archur, at whose request he delivered a series of lectures on Optics to his fellow students. He passed the final examination in 1860 with the highest honours in Medicine, Surgery, and

Midwifery, and won several scholarships. In 1863 he took the degree of M. D. with special success. In the same year he joined the Bengal Branch of the British Medical Association, and at the opening meeting delivered a long and fervent speech, denouncing Homœopathy as a system of quackery. He was for three years Secretary of the Association, and was then elected one of its Vice-Presidents. It was at this time that his views regarding homœopathy underwent a remarkable change, and from being a persecutor he became a warm advocate of the system. His conversion was brought about by the perusal of a pamphlet—Morgan's Philosophy of Homœopathy—which he had been asked to review, and he took up the task with avidity, thinking it would give him an opportunity of exposing the absurdity of the system. He found, however, facts ~~brought~~ forward in the pages of the pamphlet that induced him to put the new system to practical test. By watching some of the test cases of a homœopathic practitioner, he began to believe that the so-called infinitesimal doses do act, and act beneficially, in removing disease. He accordingly read an address at an annual meeting of the Medical Association in February, 1867, "on the supposed uncertainty in Medical Science and on the relation between diseases and their remedial agents." This declaration of faith in homœopathy was the great turning point in the career of Dr. Sircar, and in 1868, he started the *Calcutta Journal of Medicine* for the public dissemination of his advanced views.

It was in this Journal, which is still in existence, that the establishment of a National Institution for the Cultivation of Science was first advocated in 1869. For some years the project languished, and we have not sufficient space to trace the gradual progress made until, in 1876, the scheme caught the eye of the then Lieutenant-Governor of Bengal—the ever-energetic and practical Ruler, the late Sir Richard Temple—who when once he had entered upon the project, held to it in his characteristic vigorous way. In February 1876, he stated in a minute that the Bengal Government would give a house for a term of years to the Association on condition that £7,000 were raised, and £5,000 invested in Government Securities, with subscriptions of at least £10 a month for two years. In this way the Indian Science Association was inaugurated in the following

July, with an admirable scientific lecture by Dr. Sircar, and a happy and buoyant speech from Sir Richard Temple, who was the Chairman on the occasion. The Association has since acquired a recognised position, and has done much in the diffusion of scientific knowledge among the educated population of Bengal.

Dr. Sircar was appointed a Fellow of the Calcutta University in 1870, and in 1898 received the degree of Doctor-in-Law. He was appointed Sheriff of Calcutta in 1887, and was a Member of the Bengal Legislative Council from 1887 to 1893. In 1883 he was made a C. I. E. in recognition of his services to the cause of science. He was one of the oldest members of the Asiatic Society of Bengal, and was frequently elected a member of its Council and was also its representative in the Board of Trustees of the Indian Museum. He was an elected Commissioner of the Calcutta Corporation for several years, and made his mark on the Municipal Board, especially in the department of Sanitation.

We have been able to touch upon but a few of the points in the career of a man whose life, in the fields of Medicine, Science, Philanthropy, and Education, has been one of consistent toil for the benefit of his fellow-countrymen. He lived and died an orthodox Hindu.—*The Empress*, No 2, April 1904.

Dr. SIRCAR AND HINDU ORTHODOXY.

To

THE EDITOR "NEW INDIA."

Some of the Anglo Indian Dailies in the obituary notice of Dr. Mahendra Lal Sircar have remarked that he lived and died an orthodox Hindu. Any of these remarks if go unchallenged may produce wrong impressions on the mind of the young generations as to Dr. Sircar's scientific acumen as well as to 'Hindu orthodoxy.' A man must be judged in these matters by the published records of his convictions.

It was almost only the other day (September 1900) that Dr. Sircar publicly attacked Hindu orthodoxy and exposed the faulty character of most of the Hindu scriptures in a public meeting at Sobhabazar—which was followed by a strong agitation against him in all the Hindu papers of Calcutta. In his public lecture on Technical Education (1896) he referred to the pernicious and baneful results of the Hindu Caste System and in 1891 in his public address at the Town Hall to the youths of Bengal he alone among the host of Indian men of science did not hesitate to speak out boldly, on the importance of the reform in the minimum age of consent. But the following quotation from one of his published papers of August 1869 will show more than any other the light in which he regarded the Hindu orthodoxy affecting the advancement of the Indian people.

"But nowhere is the despotism of traditional opinions more severely felt than in this country. The Hindu religion, besides having in a pre-eminent degree divorced the mind from the works of God, has become, through the corruption of successive ages a heterogeneous medley of a chaotic mass of crude and undigested and unfounded opinions on all subjects, enunciated and enforced in the most dogmatic way imaginable."

Yours &c,

A. R.

BALLYGANJ :

DR. MAHENDRA LAL SIRCAR.

(BY BANWARILAL CHAUDHURY, B.Sc.)

One by one the master minds that made modern India what she is to day are disappearing ; and almost the last link in the chain is now broken by the lamented death of Dr. Mahendralal Sircar. It is no exaggeration to say that he was the father of what little scientific spirit we find in New India. Soon after finishing his college curriculum in Arts and Medicine, he began his public life with the sole idea to popularise science among his countrymen and to found a *National Institution* "entirely under Indian management and control" where his people could pursue those investigations which unravel the mysteries of Nature. This was the one central idea and aim of his life, and as the fruit of his life-long labours and devotion he has left behind him the magnificent Institution, well-equipped with Laboratories and Lecture-Hall—which is known as "Dr. Sircar's Science Association."

There may be still a few left amongst us who would remember the tough fight he had with the party headed by the now-defunct Indian League, by whom an attempt was made to divert the stream of popular opinion formed by the sole exertion of Dr. Sircar for Pure Science, to establish a technical institute for the teaching of scientific industries and to name it after His Royal Highness the Prince of Wales (now the King-Emperor) who was then visiting India. Dr. Sircar's idea and ambition were far nobler ; and though almost single-handed, he was successful in rallying round him all his former supporters from Sir Richard Temple downwards. We do not know of any other public movement which caught the public fancy and received the public support more effectually from the beginning. The attempt was, to express it in his own words, "to ascertain whether the natives of India with their admitted and justly-boasted intelligence, and their capacity for development and progress, are ever to take part in the intellectual history of the world, or for lack of proper culture, are to be blotted out of such existence as they have well nigh begun to be." It remains to be seen yet how far the noble ideal of its founder will be

realised by this School of Science in Bengal that forestalled Tata's Scheme by twenty-seven years.

It is true we cannot claim for Dr. Sircar any startling original discovery in the domain of science. There are, in the words of Tyndall, three classes of workers in studies of this description—one class is composed of those who investigate science for pure pleasure only—and these have their own reward in that they know nature better than the rest of their fellow creatures, the second class of workers are in a more humble sphere. They are contented to learn from the first what the first had already realised, and they make it their duty to impart their knowledge to others by means of lectures, &c.; and then there is the third class—which is wrongly called the only useful one—it is composed of those who having learnt from the first and the second apply their knowledge to practical purposes. Dr. Sircar preferred to take up the humbler position of an interpreter in the field of science. Though there are glimpses of new light and new ideas here and there in his lectures and writings, Dr. Sircar as a scientific worker will be always known as an excellent teacher and a very successful experimenter. His experimental lecture with Crooke's Tubes and Radiometers, which he was invited to reproduce before Lord Lytton in the Government House, made some sensation in its time and is remembered by many up to this day.

His singleness of purpose, sense of duty, punctual habit, and his spirit of self-sacrifice may be well illustrated by two well-known instances among many. Once, an hour before the time advertized for a lecture to his class, he received a professional call and was offered Rupees three hundred as fee for the visit; but he declined the offer as he was afraid he would be late for his lecture. From the year 1869 he began to publish a monthly journal. Every one knows in what indifferent health he was for the last three years, but still the monthly came out regularly and the January number of the journal was punctually in the hands of the subscribers only a few days before his death. He died, after a painfully prolonged illness, on the 23rd February last.

Dr. Sircar's public services, in the Senate, in the Legislative Council, and in all other public institutions, were marked with

the same religious earnestness for the welfare and progress of the Indian people which led him to conceive the idea of establishing the Science Association. We cannot end this short notice better than quoting his own appeal to the Indian public and specially to the future generation to cultivate science and to improve the Association :—

“ Towards its foundation and its maintenance I have devoted the best energies of the best portion of my life. * *. But the devotion and services of a single individual are not all that is wanted. Indeed it is to secure the devotion and services of my countrymen at large, of the younger and future generations, that I have been striving so hard, as without them the Institution can never be permanent, indeed, will be nothing.”

~~There~~ was a Cæsar ! When comes such another.—*New India*, April 27, 1904.

THE LATE DR. MAHENDRA LAL SIRCAR.

II.

BY A BRAHMAN LONG RESIDENT IN ENGLAND.

I need not multiply instances to show how his heart was saturated with that milk of human kindness to which, I am afraid, the canaille will, after its wont, always turn its blind eye and judge him only by the occasional ebullition of his temper. Only one more fact, trite as it is, I cannot resist the temptation of mentioning here to show how he carried his tenderness and thoughtfulness in the practice of his profession. Physicians have sometimes to find out from the nature of a sound the nature of the disease. In chest complications, or when anything is wrong in the abdominal regions, it is common experience to see doctors placing the first two fingers of the left hand on the affected part, and then strike them with the second or third finger of the right to find out from the emitted sound any indication helpful towards the diagnosis of the case. It is common experience also to see doctors with culpable thoughtlessness pressing the left hand fingers so hard as to cause pain

enough to justify the saying that doctors are sometimes more dangerous than the disease. But in the case of Dr. Siroar, whether it was simply a question of feeling a sore in the body or carrying on the aforesaid examination, I doubt whether one out of the millions of his patients could remember a single occasion when he could say his handling was painful. One instance I can myself supply from a rather painful corner of my memory. I lost a brother when he was a young man of twenty-seven. He died of malarious fever with spleen and liver complications which produced intense pain in the abdominal regions. Even my mother could not touch those parts without sending the poor boy into fits of agony ; but when, with the view of examining his patient, the doctor felt them day after day, the patient never gave any indication of pain.

I told you at the outset that, beyond being permitted to lay my poor tributary wreath on his grave, I might be allowed, in as few words I can, to convey from his life and death a message to my countrymen, a message which, I think, considering the present state of our country, very loudly calls for a hearing. When I left home about twenty years ago, our community, morally, was at a very low ebb. At that time there lived in Calcutta a monster, of the legal profession, an incestuous beast, who lived in open adultery with the married daughter of his own sister. He has had a year's imprisonment for this crime, but beyond that nothing more. On his return from prison his profession condoned his crime, and so did the Hindu community at large. What is worse, he was a Kayastha, one of those who form the backbone of our community, socially, intellectually and morally ; yet, shame upon shame, there rose not a single protestant voice from one out of their myriads to ostracise this moral leper and drum him out of country and community. So he lived and moved and had his being amongst us as if he was a stainless being and had not committed an unspeakable, an inconceivable, outrage upon all that we hold pure and sacred. When Eve violated the Law, "Earth felt the wound," India would have shaken to its foundations had it been the India of the past. A speck is conspicuous in snow, but an inkspot is hardly discernible on a slate ; so the adulterer passed as a current coin, so far as I remember, within the four

corners of Bengal. This was the gauge, then, of the general level of moral rectitude in the community. Of right conduct along particular lines, say, among men of the doctor's own profession, equally execrable instances were not unknown. One young Bengali practitioner of healing art, in order to make out of a Marwaree patient of his as much as possible, managed, while he was nearing his recovery, actually to throw on the sly a little of the pus of an unnameable disease into the patient's eye, so that he might treat him for the consequent serious ophthalmic disease for yet sometime more, and derive the necessary revenue therefrom. This was the state of things, as I have said, when I left home. Even now, after the lapse of nearly twenty years, they do not seem to have much improved. Young Indian friends coming over here tell the story of how so and so, of Calcutta, is doing very well among th. Marwarees, whom he often examines by applying the stethoscope to their heads and charging them of course for his trouble for the same. It would be our salvation, then, if the present generation would earnestly think how from amidst this loathsome and revolting surroundings there rose as spotless and pure the whole conduct and career of Dr. Sircar, even as the lily while standing erect above its bed of slime and silt. Calumny itself cannot cast any aspersion on his private or public life. Looking at contemporary Bengal, one sees the zenith and nadir of professional purity and integrity, when at one end of the line a pitiful two rupees is earned under circumstances of so great a moral turpitude that it would be difficult to find a parallel to it in the whole history of villainy and rascaldom of any country or any people; while, at the other end, to cite only one instance I have referred to above, not only at pity's call a legitimately earned eight hundred rupees was sacrificed in eight consecutive days, but that call was obeyed in the face of a danger which had greater terrors for Dr. Sircar than if he were to pass a tiger's cage, when the cage-doo^g is open. Verily, in the same bamboo tope are to be found, side by side, two bamboos one of which the destinies have ordained to be a basket for the mehter to remove the nightsoil in ; while of the other is made the framework of that symbolic image which satisfies the holy instincts of myriads of "idolatrous" Hindus, when, year after year, they want to

worship the beauty of God in nature. My first message, then, to my countrymen is to try to reach those altitudes in professional purity and integrity where Dr. Sircar shall ever remain a wellnigh unapproachable and hitherto unapproached exemplar.

My next exhortation is to try to imitate his love of truth, patriotism, his utter self-lessness, and his heroism. The circumstances under which he adopted homœopathy and rejected allopathy, the stiff and wellnigh hopelessly unequal battle which he had to fight in order to embrace that which he believed to be a nearer approach to truth than its rival, this, as things human go, would, on his attainment of success, have blinded him to the defects and limitations of his favourite system. But his love of truth rose superior to all considerations. Homœopathy he never believed was perfect as Dhannantari's art, though outsiders like me who have watched him curing cases by the dozen which were rejected by the Calcutta Medical College Hospital as incurable, have often with awe and wonder been compelled to admit that he was a seemed Dhannantari of the present age. All that he claimed for it was that it was more advanced than any other system known; but that it was far from perfect. And this imperfection I remember his pointing out in two instances which, had they not been rather ludicrous, I would have forgotten long ago.

Brindabun, our mutual friend, used to practise homœopathy; but not having a liberal education and scientific training like Dr. Sircar, could never set a boundary to the efficacy of his art; and was like all sciolists disposed to raise his idol to a pinnacle which never rightly belonged to it. The unmerciful *chasha* whose unqualified and unalienable devotion to nothing but the naked truth formed the keynote of his life, never failed to chaff Brindabun in his idolatry. One Sunday, Dr. Sircar had the toothache very badly. He was wellnigh impatient with pain, had tried all the resources of his pharmacopeia, but in vain, so seated along he was undergoing a martyrdom with sullen and silent resignation. At that moment Brindabun called. Just as a tiger pounces on his prey, Dr. Sircar, metaphorically, jumped at poor Brindabun's throat. "Where is your vaunted homœopathy now? is it of any good, do you think? has it any value at all when it can't relieve even such

a poor, pitiful thing as a toothache?" Poor Brindabun was speechless as he had virtually no answer to give.

The second occasion was one day when Dr. Sircar and Brindabun happened to pass through a room in the former's house where "Bhooko" was having his meal. ("Bhooko," if I remember aright, is the pet name of Dr. Sircar's son; and I apologise for taking the liberty of using his pet name.) That meal, or at any rate the principal curries in it were of a suspiciously red colour, as the young gentleman, at the time I am speaking of was in the habit of indulging in such an undue proportion of chilies in his dishes that they were not only unbearably hot, but red hot, the crimson of the abundant chilies tinting the whole dish. This was Mr. "Bhooko's" daily food; and, according to Hahnemann, I think, the man indulging in such a pabulum ought to be very near his grave. "What do you think of your homoeopathy now?" almost shrieked the doctor with exultation as he pointed to the dishes and added, looking at his son, then a comely and strong youth, "Bhooko is not yet dead, nor even looks like dying."—*Reis and Rayet*, April 30, 1904.

THE LATE DR. MAHENDRA LAL SIRCAR.

III.

BY A BRAHMAN LONG RESIDENT IN ENGLAND.

Of the instances of his patriotism, I am afraid, I have nothing very grand to adduce. Future historians—should we ever happen to have any to record our rise in this planet again—would not assuredly speak of him as another Winkelried or any of the scores of such others who have sacrificed their lives for the safety of their country. The examples which, on the other hand, come to my mind as showing his innate love for his country, are so trivial that, I am not sure, their mere mention would not bring down the ridicule of a certain section of our countrymen on me. But that need not, that does not, silence me; the trumpet call is to hearing ear; and in the present state of our country few things seem to be so vitally necessary for its very existence as a right interpretation of such a life as that of Dr. Mahendra Lal Sircar. Some of those examples, then, related to his personal habits, and others were in connection with the practice of his profession. Among the former, let me first mention the one which was a matter of common knowledge to all those who knew him, namely, his adhering to the simplest form of the Indian dress peculiar to Bengal, to what is known popularly at home, as *a la Vidyasagar*; and the next was his use of mustard oil before a bath. And among the latter I should mention, as it impressed me most, was his resolute refusal to prescribe meat to convalescents wanting to pick up their strength, and recommending to them instead simple fish broth in the way of animal food, which in fact is the daily food of the fish-eating Bengali. Under this category I must venture to cite also another instance which, though I say it with all the hesitancy of a layman, strikes me as originating from the same root, namely his patriotism and professional sanity. I allude to his custom of almost invariably recommending spun cotton as dry fomentation in the case of

pains, etc., instead of the time-honoured flannel fomentation, a questionable, if not positively noxious, exotic, with which is intimately associated the allopathic doctoring of our boyhood's days.

I have said these instances were trivial, yet they gain all their importance from being associated with such a great name as Dr. Sircar's. The question, then, that naturally arises in this connection, is what object had Dr. Sircar to don the loose dhoty and slippers, to use nothing but the simplest cotton shirt and chudder for an upper garment, and to use mustard oil most copiously before a bath. Either he acted rationally in this, or irrationally. Did he further the cause of patriotism and truth in acting as he did, or was it simply the role of a patriot that he was playing, and that he had some other purpose to serve, some other object to gain, towards the attainment of which all his masquerading was but a subtle and sinister move? Besides, he was a physician. These two items were clearly more intimately connected with the laws of health than with anything else, and Dr. Sircar clung to them throughout his life. Did he have any valid reasons for their adoption, or he acted with an irresponsibility which could only be rightly termed as next door to insanity?

Those who know anything of Dr. Sircar know this, that insincerity and he stood at the opposite ends of the pole. No attitudinising with him; no play-acting with Dr. Mahendra Lal Sircar. I have already told you the story of how the unregenerated old Adam in the "chasha" came out in untamed virulence when the up-country Khœta's Rs. 50 lay scattered, on the floor. One of the first results of the denationalising, de-humanising, contact of the English with the Indians, has been a decided trend with the bulk of our "educated" people to hate everything Indian, and to hug to their bosom everything English, were it even an English viper which in ninety-nine cases out of a hundred, unfortunately, prove to be the case. Dr.

Sircar whose one and only standard for judging all questions was to ascertain only whether they were right or wrong, said that for the Bengali, situated as he was both as to his climate and country, nothing could be better on hygienic grounds than to adopt those habits of life which he had himself embraced. And let none of your readers imagine that this determination, of not only not to be denationalised, but not to renounce on personal grounds what he considered right and just even in such a matter as dress, did not cost him anything. A very high official connected with the Government of India once wanted him to attend on his family and children during his residence in India, and demanded as one of the conditions, that should the doctor accept his offer, he should, when visiting his house, make a change in his nether garments and come with his trousers on instead of his dhoty. The man who was negotiating this engagement told the doctor, "if you accept the terms, here is a job for you worth Rs. 500 a year;" "Not on those terms even if you give me Rs. 20,000 a year," was Dr. Sircar's curt reply. And it must be remembered that it is not that he never wore trousers. In the discharge of his duties on the Calcutta Police Bench as one of the Honorary Presidency Magistrates, in the Bengal Legislative Council, when the responsibilities of citizenship summoned him to serve his generation and day in wider and ampler spheres, and in deeper interests, he gladly acquiesced in a change of apparel, knowing that that step was but a means to the end. But when it was a question of filling his own pocket at the cost of his nationality, then it was the emphatic negation. "No, not for even Rs. 20,000 a year." For a Bengali to stick to everything that is nationally distinctive of him as a Bengali, is for him true patriotism; and to stick to it at all costs is what constitutes the hero. The Union Jack, intrinsically, is only a bit of rag; yet is there in this majestic England a single man of woman born but would not fling away dear life as a trifle before

he sees it wrenched from his hand by the foe? Dr. Sircar, in peaceful Bengal, had no occasion to guard the Union Jack with his life, but what was possible of him to do within his own opportunities he did right loyally. The measure of all love is its consequent sacrifice, and Dr. Sircar chose to turn his back at Rs. 500 a year rather than forego his dhoty.

I hope the rising generation of our medical men would take into their earnest consideration these predilections of the doctor a very few only of which were personally known to me. His rigid refusal to give meat to convalescents, his preference of cotton to wool, his advocacy of the mustard oil, these were no mere fads of a faddist. They were the result of the mature judgement of a man who was reckoned one of the most erudite among scholars deeply profound and skilful among physicians, and of a patriotism worthy of all praise and imitation. If there be any among the younger generation whose *amour propre* I may have hurt by this my statement, and who would gladly assign him an inferior place to what I think he is justly entitled to, with such I have no quarrel. Such a judgement was once made before, and it may be possible now. Jubaraj Angad, it is said in the Ramayan, nce in order to humiliate the great Ravana, sat himself on a high coil of his caudal appendage, on the top of a wall, facing where the mighty monarch held his bejewelled court, seated on a resplendent throne; and from that improvised height began to taunt the monarch on his inferiority and the lower seat he occupied. Among Dr. Sircar's contemporaries, so far as I remember, or among those of a future generation, of Indian doctors I mean, about whose skill and character I hear from this distance, the plain truth is that there is not one fit to tie the latchet of his shoe. "Eclipse first, and the rest nowhere." A Mahendra Lal Sircar is ~~nearly~~ born even once in a century.

What shall I say of the utter selflessness of the man who in every fibre of his soul was a hero; who lived and died a hero

in this world, and who now sits among the saints in heaven ? In a passage of superb beauty and power, Ruskin tells us something of life and death. Says the great master:—

Five great intellectual professions, relating to daily necessities of life, have hitherto existed—three exist necessarily, in every civilized nation :

The Soldier's profession is to defend it.

The Pastor's to teach it.

The Physician's to keep it in health.

The Lawyer's to enforce justice in it.

The Merchant's to provide for it.

And the duty of all these men is, on due occasion, to die for it.

On due occasion, namely :—

The Soldier, rather than leave his post in Battle.

The Physician, rather than leave his post in Plague.

The Pastor, rather than teach Falsehood.

The Lawyer, rather than countenance Injustice.

Judged by this standard, then laid down by one who is justly reckoned as one of the prophets and seers of nineteenth century England, let us see how far Dr. Sircar approached the ideal. In your paper of the 28th November last, in the article *on his birthday celebration*, you have told your readers how repeated attacks of malarious fever at last put an end to his life. Did each, did any of the attacks he made himself vulnerable to by visiting patients in the infected parts of the country, being goaded thereto by his fatal avarice ? I have told you the story of the Hugli boy, and how it affords a complete refutation to such a charge. You yourself in the same number of "Reis and Rayyet," mention the case of Prince Ferokh Shah, of Tallygunj, whom he went to see "at the insistence of a friend, against his will, knowing that the place had become deadly malarious." Surely, then, it would be nothing less than idiotic to imagine that the doctor's cupidity ultimately lured him to his ruin.

Malaria, as I have said, had an unaccountable and intense horror for him, and he used to shun all malaria-stricken places as if he had a prescience of his doom. Near Dum Dum, a malarious suburb of Calcutta, his wife's brother or cousin who was ill, he declined to go and see, such a dread of the foul epidemic he had. But Dr. Sircar, whenever it has been a question of self-abnegation with him at duty's call, has been uniformly consistent throughout. We have seen how he contemptuously turned his back against a professional engagement that would make many a doctor's mouth water, simply because in the case of his acceptance of it, he was required to renounce his national garment; yet that very national garment he cheerfully renounced when at the call of a higher and public duty he sat as a magistrate and councillor. Malaria was malaria to him when it had to be faced in the case of his wife's brother or cousin, and in India we know how important that personage is; but malaria was no malaria when it was the case of a poor boy at Hugli, or an alien Mahomedan at Tallygunje. "And the duty of all these men," says the master, "is, on due occasion, to die for it."

On due occasion, namely :—

The soldier, rather than leave his post in Battle.

The Physician, rather than leave his post in Plague.

I have done. I do not say I have not anything more to add regarding the great departed, for that would not be true. I have trespassed long on your space, and I must not abuse your kindness any longer. I would not have troubled you with this long communication had I not felt that, now that Dr. Sircar has left us, it would be an unpardonable sin not to draw the attention of our countrymen to the great man we have lost. We are all painfully sensible of our present condition, of the heights from which we as a nation have fallen; but in order to be able to approach those altitudes again, I think nothing is more necessary now than to try to walk in the footsteps of him, who more than any man I know, was "sans peur sans reproche."—*Reis and Bayyet, May 21, 1904.*

**The following are the Condolence Letters
received from the late and present
Viceroy & Lieutenant-
Governors of Bengal, &c.**

FROM THE MOST HON'BLE THE MARQUESS OF LANSDOWNE,
G. C. M. G., G. M. S. I., G. M. I. E., &c., &c.,
Late Viceroy and Governor-General of India.

FOREIGN OFFICE,

March 30, 1904.

DEAR MR. SIRCAR,

I have received with great regret the sad news of the death of your father Dr. Mahendra Lal Sircar. He did much for the cultivation of Science in India and will be a severe loss to the Association with which he was so intimately connected.

Pray accept my most sincere sympathy in your bereavement as well as my thanks for having communicated with me on the subject. I have a very agreeable recollection of the late Dr. Sircar.

Yours very truly,

Amrita Lal Sircar.

LANSDOWNE.

FROM F. S. QUINTON, ESQ., SECRETARY TO THE MOST
HON'BLE MARQUIS OF RIPON, K. G., P. C.,
G. M. S. I., &c., &c.,
Late Viceroy and Governor-General of India.

9 CHELSEA EMBANKMENT, S. W.

March 22, 1904.

DEAR SIR,

Lord Ripon has received with much regret your letter announcing the death of your father, whose Scientific attain-

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ments and zeal for the cultivation of Science, had won for him the respect and admiration of all who knew him.

Amrita Lal Sircar, Esq.

I am dear Sir,
Yours faithfully,
F. S. QUINTON.

FROM SIR STEWART BAILEY, K. C. S. I., C. I. E.,
Late Lieutenant-Governor of Bengal.

INDIA OFFICE,
WHITEHALL, S. W.

21st March.

DEAR SIR,

It is with very great regret that I have learnt from your letter of the death of your respected father Dr. Mahendra Lal Sircar. His interest in Science, and his persevering endeavours to encourage a taste for Scientific study among his countrymen, made him one of the most useful members of Society of his day, while his personal characteristics secured for him the respect and affection of all who knew him. I can only assure you of the deep sympathy which I feel for his bereaved family.

Your Sincerely,
S. C. BAILEY.



FROM SIR CHARLES ELLIOT, K. C. S. I.,
Late Lieutenant-Governor of Bengal.

FERNWOOD,
WIMBLEDON PARK, S W.
March 20, 1904.

MY DEAR SIR,

I have heard with sincere regret of the death of your father Dr. Mahendra Lal Sircar. I had a high esteem for him and felt that he had done a great deal for the spread of Scientific study in Bengal. I trust that his end was a peaceful one. I hope the Association will flourish in spite of this loss and that the impetus given by the founder was sufficient to carry it forward in its work of usefulness.

I am,
Yours faithfully,
C. A. ELLIOTT.

FROM JOHN O. MILLER, ESQ., PRIVATE SECRETARY TO
HIS EXCELLENCY LORD CURZON G. M. S. I.,
G. M. I. E., &c., *Viceroy and Governor-*
General of India.

VICEROY'S CAMP.
27th February, 1904.

DEAR SIR,

The Viceroy read in the papers while he was away on tour the mournful intelligence of the death of your father. He was a man for whom the Viceroy entertained a sincere respect, for he devoted his gifts entirely to the benefit of his countrymen and lived with no other object but to disseminate among them the cultivation and love of science. His Excellency

desires me to convey to you an expression of his sympathy on the loss of so eminent and respected a parent.

I am,
Yours very truly,
JOHN O. MILLER,
Private Secretary to the Viceroy.

Dr. Amrita Lal Sircar, L. M. S.

FROM THE HON'BLE SIR ANDREW HENDERSON LEITH
FRASER, K. C. S. I., &c., *Lieutenant-Governor
of Bengal.*

LIEUTENANT-GOVERNOR'S CAMP, BENGAL.
27th February, 1904.

MY DEAR SIR,

Your letter of the 24th instant to the Private Secretary has been laid before me. I have received with great regret the sad news which it contains, of the death of your venerable father, Dr. Mahendra Lal Sircar. I have been prevented, by the state of his health for some time past, from becoming well acquainted with him. But, owing to what I heard of him from my friend and predecessor, the late Sir John Woodburn, I looked forward with hope to meeting him, and securing the honour and pleasure of his friendship. It is a real sorrow to me to know that this cannot now be. He was one of those who cannot well be spared.

For your great bereavement I can only express my deep and heartfelt sympathy.

I am,
Yours Sincerely,
A. H. L. FRASER.

Amrita Lal Sircar, Esq., L. M. S.

FROM JOHN W. HAYWARD M. D., ENGLAND.

Birkenhead, April 6, 1904.

DEAR DR. SIRCAR,

I am writing under the impression that there is still a Dr. Sircar—son of my dear friend Dr. Mahendra Lal Sircar,—left to take the place and mantle (or to endeavour to do so) and continue the good, great and useful work of a most able and worthy father. If there is, I wish you every success, and offer my sincere sympathy with yourself and all the family of my dear departed friend, by whose death homoeopathy and science have sustained a grievous and irreparable loss. He was a noble man and his was a noble and useful life. He will be very greatly missed.

With every sentiment of respect,

I am, yours truly,

JOHN W. HAYWARD.

Colleg. Row. Calcutta

*No name can be given to God, but He is not unknown
and unknowable.*

বেছাগ—আড়া টক।

কি ৰ'সে তোমারে ডাকিব। (ভাবি তাই)

আদি নাই অন্ত নাই, কি নাম তোমারে দিব। (বল)

সাকার কি নিরাকার তুমি, কেমনে তা জানিব আমি ;—

এই মাত্র কেবল বলা যায়

সাকার জড় জগত, নিরাকার মন তব সজিত ; সর্বজগতের আধার
তুমি কিরণে ধ্যান করিব। (তোমার)

এ সব বিচার, এ ভাবনা, আমাদের কেবল কম্পনা ;—

মানবজগতে, মানবজগতে পূজেহে তোমার ;—

তুমি কি তা তুলিই জান, আমরা মৃচ্য অজ্ঞান ; আমাদের সর্বাক'রে
যা বলাবে তাই বলিব।

(তোমাকে) চিনি না, জানি না, জানিতে ও পারি না, এ বিষয়
কথা বলা নাহি যাব ;—যখন যেদিকে চাই (তোমার) প্রেম মহিমা
দেখিতে পাই, “জানিয়াছি জানিমাই” এই কথা কি বলিব ?

তপ্ত ঘরে ক'রে বৈস, এখন এই অভিলাষ, ধোকে যেন রাতি
মতি তব চরণে ;—শেষ কটা দিন এই ভবে, কাটে যেন সাম ভাবে,
দেহ ছেড়ে যাবার দিমে ক'রো বাহা ইচ্ছা তব ॥ (১)

Resignation, the true worship of God.

আশাবরী।—মধ্যমাম ।

যা মনে করি আমার, তা সকলি তোমার ; কি দিয়ে তবে
পুঁজির তোমায় ।

আম্ব সমর্পণ করি, লওহে (নৃথ) দর্শা করি ; তোমার ধন তুমি
সও, কাঁব মাই আমার তাঁর ।

এইমাত্র ভিক্ষা করি, যেন দিবা শর্বরী ; রাখিতে পারি মনে
সমাই তোমার ।

শৃঙ্খি পথে ধাক্কে তুমি, তাবনা কি আর করি আমি ; সকল
তাবনা মুচে যাবে, মুক্তি পাব তব বৃপ্তাম ॥ (২)

Reflections in old age on a misspent Life.

ଲଲିତ—ଆଡ଼ାଟେକା ।

ଜୀବନ ଫୁରାଯେ ଏଲୋ, ତବୁ ଭୟ ସୁଚିଳନା ।
ଆଲୋ ଧାର୍କତେ ମେଥ୍ତେ ଶେଳେ ମା, ଆଁଧାରେ କି କରିବେ ସମନା ।
ଆମଚର୍କୀ ଅମେକ ହ'ଲ, ଆସନ ଜୀବ ମା ଜୟିତି;
ପାପେତେ ମିରୁତି, ଧର୍ମେ ପ୍ରହର୍ତ୍ତି, (ଈଶ୍ଵରେ ଭକ୍ତି) ତୁମେଓ ହ'ଲନା;
ଯାନବ ଜନମ ହଥା ଗେଲ, ଏକବାର ଭାବିଲେନ,
ଏଥମ ଆର ଆଛେ କି ଉପାର, (ମେଇ) ଜାଣ ପିତାର କୃପା ବିନା ॥
ତମି ହେ କୃପାସିଙ୍କୁ, ଦୟାମର ଦୈନବଙ୍କୁ;
ଡାକ ଟୋରେ, ଆଗଭରେ, ହରେ ତମ ମନ,
ତରେ ସାବେ ଅମାରାଦେ, ମୁକ୍ତି ପାବେ ଅବଶ୍ୟେ,
ଶ୍ରୀ ଧାକ ମେଇ ଆଶେ, କ'ରୋବା କୋନ ଭାବନା ॥ (୩)

Reflections on approach of Death.

ଲଲିତ—ଆଡ଼ା ଟେକା ।

ତୁ କରୋମା ରେ ମନ, ଦେଖେ ଶୂନ୍ୟ ଆଶ୍ୟନ,
ଶକ୍ତ ମନ ମେ ପରମ ବଙ୍କୁ, ତାରେ କର ଆଲିଙ୍ଗନ ।
ଏମେହେ ପ୍ରଭୁର ଆଜ୍ଞାଯ, ଶରେ ସାଇତେ ତୋହାର,
କରିତେ ତୋହାର ସବ ହୃଦୟ ଜ୍ଞାନ ବିଷ୍ଣୋଚନ ।
ବୀଧା ଆହ ଭୁବନେ, କଠିନ ମାରା ଶୃଦ୍ଧାଲେ,
ଏମେହେ ମେ କାଟିତେ, ଏହ ଦାକଣ ବନ୍ଧନ ।
ଦେହ ଶିଳ୍ପରେର ଘାର, କାରିଯେ ଉତ୍ସୋଚନ,
ଦିତେ ତୋହାର ପ୍ରଥମର ଅମନ୍ତ ଜୀବନ ।
ପାଇରା ହୃଦୟ ଜୀବନ, ଦେଖିବେ ହୃଦୟ ଡରନ,
ଯେ ସବ ହୃଦୟ ପୋରେଛିଲେ ଯାହନାହି ବିକଳେ,
ମେ ସବ ହୃଦୟ ହରେ ଆହେ, ନିଜ ପ୍ରଥେର କାରଣ,
(କୃପାଯରେର ଶାସନ) ମହେ କହୁ ହାହେ କହୁ ଅମର୍ଥକ ପୌରନ ॥ (୪)

Career of a Sinner, who at last repents.

বাণোক্তি—আড়াচেকা।

প্রতিক্ষণে করিতেছি তোমার নিয়ম লজ্জম,
অনিয় সুখ লালসার সুরিতেছি অমুক্ষণ।
ইন্দ্রিয়গণ সহকারে বিবেক বিসজ্জন দিয়ে,
হইয়াছি দিশাহারা পেঁয়ে পাপের অশোভন।
পাপের প্রবাহ অতি ভয়নক বেগবতী, কুল কিনারা নাহি দেখি,
আতে তেমে যাই। • •
সমুদ্ধে সাগর ভীষণ, অপার সীমা বিহীন।
(যার) তরঙ্গে ধার ছান্দুরু, আমার মত পাপীজন।
তাদের ছুর্ণা কে পারে বর্ণিতে, বীচাও হে বীচাও, এই আর্থনা,
ঐ বিপত্তি হতে বীচাও, সন্তানে ক'রোনা হেলন।
শক্তি দাও করিতে তোমার নিয়ম পালন॥(৫)

Heavens declare the glory of God.

রাশিমী কেসারা—তাল আড়াচেকা।

দেখ দেখ চেয়ে দেখ গঁথন মণ্ডলে।
কি শোভা করেছে সেখা এই তারা মণ্ডলে॥
(বেন) অক্ষতি সাজারে রেখেছে জ্যোতির্ষয় পুঞ্জমণ্ডলে।
দিতে পুন্দ্রাঞ্জলি-বিধূতার চরণ কমলে॥
চূরবিন মৃহকারে বিজ্ঞানের র্ধেলে।
(দেখ) অভূত রূপ তাদের জ্ঞান চক্ষু মেলে।
দেখিবে তবে এই অসীম বিশ্঵রাজ্য
চালাইছেন বিশ্বনাথ কি কৌশলে॥
ছড়ারে ধূলি এক মুণ্ডি, তিনি করিয়াছেন শৃষ্টি,
অগণ্য নিখিল ব্রহ্মাণ্ড, ধূলা ধেনোর ছলে।
সক্ষম ও মহাপুলয় করিতে নিবারণ,
বক্ষন করেছেন তাদের নিয়ম শৃঙ্খলে,
নিয়ম পালনে তাঁরা ভয়িতেছে অমুক্ষণ,
অপার মহিমা তাঁর গাঁইতেছে সবে মিলে॥(৬)

A Sick man's Prayer for remission of his sufferings.

পাহাড়ী—কাওলৌ।

সয়না, রোগের যাতনা আর সয়না,

কোথায়, নাথ, তোমার অসীম কক্ষণ।

কঢ়পাদৃষ্টি থাকলে তোমার, ধাকেন্ত (কোন) যাতনা,

দিয়ে এ বিশ্বাস, ক'রন নিরাশ, (এক বার) স্বেচ্ছ ময়নে চাওনা।

কোপ প্রতি ফিরাইয়ে লও, আর ব'ঁচিনা ব'ঁচিনা।

সকলি খ'ন, অধিক পোড়ালে কিছুই থাকবেনা।

জানি অভু, যা কর তুমি, তা সবে হয় যজল সাধনা,

তবু কাতর হয়ে আমি করিয়াছি যে প্রার্থনা।

তাতে যদি হয়ে থাকি তব কাছে অপরাধৈ,

নিজ গুণে সর্বাময় করহে যার্জন।

কারে হৃঃৎ জানাই, অভু, তোমা বিনা,

তুমি ছাড়া কে আছে বুঝিতে মনের বেদনা,

কে আছে আর শাস্তিনাতা দেখিতে পাইন।

(তাই, কেন্দে ভাকি তোমায় সুচাতে জ্বালা যন্ত্রণ।) || (9)

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845/1

সহশ্রিণীর আরোগ্যার্থ প্রার্থনা।

রাগিণী মিশু—তাল একতাল।

যাজা বশে কাতর হয়ে ভাকি হে তোমার,

এক জনে দিয়ে প্রাণ ব'ঁচাও আর জনায়।

অপার কঢ়পায়, করেছ মিলন,

পূরবায় সেই কঢ়পাকুর বরিয়ণ।

যে কটা দিন ইচ্ছা তবু গাথিতে এ তবে,

বেখ পিতা আমাদের দেঁহে সম ভাবে।

কিন্ত আর এক ভিক্ষা, মাণি তোমার ঝোঁই। °

জীৱন মৃত্যু ছয় না যেন, ভুলিয়ে তোমায়। || (8)

ম. ল. স.

ডাক্তারঁ মহেন্দ্রলাল সরকারের পরলোক গমনোপলক্ষে সংবাদ পত্রের মতামত।

লোকস্তর।

১১ই ফাল্গুন কি কুপ্রভাত ! আকাশের উষার আশোক-
চ্ছায়ায় বঙ্গের বিজ্ঞান-বীর বাঙ্গালী ডাক্তার সরকারের
জীবন-দীপি জন্মের শতন মিশাইল। আকাশের সূর্য সমুদ্দিত;
পৃথিবীর সূর্য অস্তমিত !

প্রাতঃকালে উঠিয়াই শুনিলাম,—ডাক্তার সরকার এই
মাত্র ইহলোক পরিত্যাগ করিয়াছেন ; সমগ্র পৃথিবীর মাঝে
অক্তারঁ সরকার বলিলেই বুঝিতে হইবে, “মহেন্দ্রলাল
সরকার।” মর্তে মানুষে মানুষে অনেক সময়ে ঘতভেদ
অনিবার্য হইয়া উঠে। ডাক্তার সরকারের সহিত কোন
কোন বিষয়ে ঘতভেদ হইত ; কিন্তু মৃহর্ত্তের জন্য
মনোভেদ হয় নাই। ডাক্তারঁ সরকারকে ভালঁ বাসিতাম।
হৃদয়ের সহিত তাঁহাঁর শুণের আদর করিতাম। তিনি বহু
শুণে বহু বাঙ্গালীর বরণীয়,—বাঙ্গালার আরণীয়। দেশের
মঙ্গলকামনার তাঁহার আন্তরিকতা কাহারও অস্বীকৃত হইতে
পারে না। এমন আন্তরিকতা এমন একাগ্রতা যদি আর

দ্বিতীয় থাকিত তাহা হইলে এত দিন এ দীন বঙ্গের অনেক
মালিন্য অস্তর্হিত হইত। মহেন্দ্র গিয়াছে; আর মহেন্দ্র নাই;
আর মহেন্দ্র হইবেও না। অভাব অপূর্ণ রহিবে। কেবল
• স্মৃতি থাকিবে। গোরব-গরিমা জাগিবে।

আস্তরিকতায়, একাগ্রতায়, সহিষ্ণুতায়, কর্তব্যতায়
ডাক্তার সরকার অনেকের আদর্শ। বর্তমান-সময়ে বিজ্ঞানের
উন্নতি বাঙ্গালীর অঞ্চ-চিন্তা নিবারণের অন্ততম উপায়,
মহেন্দ্রলাল তাহাণ বুঝিয়াছিল। তাই মহেন্দ্রলাল স্মৃতির
স্মরণে ঘূঢ়াইয়া, অঞ্চিন্তার ঘনান্ধকারপূর্ণ বাঙ্গালার
নিশ্চিথপথে দাঁড়াইয়া, স্বহস্তে স্বদূরবিশ্বী আলোকাধার ধরিয়া
অন্ততম অজ্ঞান বাঙ্গালী ভাতুবন্দকে বিজ্ঞানের কোটি-
সৌরকরোজ্জ্বল পথ দেখাইয়া, স্বদেশবাসীকে আজ্ঞানপ্রাপ্ত
সর্বাংগেই সমর্পণ করিয়াছিলেন। তাই আজ বাঙ্গালী
জাতির অপূর্বী কীর্তিকে কলিকাতার “বিজ্ঞানসভা”—
বৈজ্ঞানিক পতাকার নীৰব সংকেতে ভবিষ্যতের চিৰ-দীপ্তিময়
মঙ্গলালয়ের পথ দেখাইয়া দিতেছে ।

বড় ব্যথা ! এ ব্যথা পাসরিবে কিসে ? বড় জ্বালা ! এ জ্বালা
জুড়াইবে কিসে ? আজ মহেন্দ্রলালের শোকে বাঙ্গালার
আবাল-বৃক্ষ-বনিতা অভিভূত। কিন্তু উপায় কি ? যাহার ইচ্ছায়
মহেন্দ্র লালের আবির্ভাব, তাঁহারই ইচ্ছায় তিরোভাব।

শব—শুশানে ।

সব ফুরাইল,—মহেন্দ্রলাল মহাপ্রস্তান করিলেন। তাঁহার
প্রিয়তম পরিজন,—তাঁহার প্রিয়তম বিজ্ঞান-ভবন,—মহেন্দ্র-
শৃঙ্খলালের শব—শুনে ।

শব,—পুল্প স্তুবগে সজ্জিত হইল। আজ্ঞানৃগণ অকাতরে
অর্থ বিলাইতে বিলাইতে শব বিনিয়তলার শুশানে লইয়া
ঠগলেন। পথে কি মর্মান্তেদী দৃশ্য ! যে দেখে, মহেন্দ্র-
লালের শব, সেই ধৰ্মকিয়ান্ডাঙ্গায়। যে শুনে,—মহেন্দ্রলালের

(৩)

যুতদেহ চিরতরে শাশানে চলিয়াছে, সেই বৈরাশ্য
আকুল হইয়া উঠে! ইহাইত কৃতী পুরুষের কৃতি-কৌতুর
নির্দশন! সহরের বহু সন্তুষ্ট ব্যক্তি মহেন্দ্রলালের শবদেহ
সম্পর্শনের আশায়,—সুন্ধ মনে শাশানে সমবেত হইলেন! সে
কি করণচিত্ত!

: সহরে শোক।

চকিতে সহরে চারিদিকে এই নিরাকৃত শোকের
সংবাদ ছাইয়া পড়িল, হাস্য প্রফুল্ল রাজধানী সহসা শোকের
গাঢ় অঙ্ককারে মলিন হইল। সকলের মুখে সেই এক কথা—
“ডাক্তার সরকার নাই!” মঙ্গলবার সহরের অনেকগুলি স্কুল
কলেজ বন্ধ হইল। ডাক্তার মহেন্দ্রলালের হৃদ-শোণিত
পরিপূর্ণ সেই চিরপ্রিয় “বিজ্ঞান-ভরন” ২৭শে ফেব্রুয়ারী
শনিবার পর্যন্ত বন্ধ রহিল। সরকার মহাশয়ের বন্ধু-বান্ধবগণ,
এ শোক সংবাদে বজ্রাহতবৎ ব্যথিত হইয়া, তাহার প্রিয় পুত্রের
নিকট সাস্তনার পত্র পাঠাইতে লাগিলেন কিন্তু শোকের
প্রবল প্রবাহে কি এখন সাস্তনার বাঁধাটিকিতে পারে? যাঁহার
মুখে সাস্তনার বাণী, তাঁহারও হৃদয় যেমন শোক-সন্তাপে
পরিপূর্ণ,—যাঁহার প্রতি সাস্তনাবাণী, তিনিও যে এখন ততো
ধিক মৰ্ম্মক্লিষ্ট। মহেন্দ্রলাল ত কেবল অমৃতলালের পূজাহ/
পিতা নহেন,—তিনিয়ে সারো বন্দের বরেণ্য বান্ধব।—বঙ্গবাসী
১৫ই ফাল্গুন ১৩১০।

ডাক্তার সরকারের তিরোভাব।

বঙ্গের আৰ এক উত্তম নিপত্তিত হইল, ভাৱতেৰ আৰ
এক সূৰ্য্য অস্তমিত হইল; ১০ই ফাল্গুন সোমবাৰ রাত্ৰিশেষে
৫টা ১৯ মিনিটেৰ সময়ে ডাক্তার মহেন্দ্রলাল সরকার, এম, ডি;
ডি, এল, মহোদয়েৰ তিরোভাব হইয়াছে। ডাক্তার সরকারেৰ

বয়স সপ্তাহিদেশে উপস্থিত হইয়াছিল। তিনি অনেকদিন
বার্ক্যুলভ মুক্রুচ-রোগে সুগিতেছিলেন; তখাপি ঊহার
মৃত্যু আমাদিগকে একান্ত কাতর করিয়াছে; তখাপি মনে
হইতেছে যেন বঙ্গমন্তকে বিনা মেঘে বজ্রাঘাত হইল; স্থির
নক্ষত্র যেন হঠাতে খসিয়া পড়িল! .হোমিওপ্যাথি চিকিৎসার
ভারতীয় অবতার, বিজ্ঞানসাগর, বিজ্ঞান-সভার স্থষ্টিকর্তা ও
পালক, বাণিজ্যবর ডাক্তার সরকার জগন্মিথ্যাত লোক।
স্মতরাং ঊহার পরিচয় দেওয়া বাছল্যমাত্র। হেয়ার স্কুলে
আরম্ভ করিয়া, মহেন্দ্রলাল মেডিকেল কলেজে এম, ডি,
উপাধি লইয়া, বিদ্যালয়সমষ্টি ছিম করিয়াছিলেন; কিন্তু
সরস্বতীর আরাধনায় তিনি মৃত্যুকাল পর্যন্ত ঝুঁতী ছিলেন।
বিশুদ্ধ সদ্বোপবৎশে আবিস্তৃত হইয়া, ডাক্তার সরকার সমগ্র
দেশকে আলোকিত করিয়াছিলেন। কি বিদ্যালয়ে, কি
বিশ্ববিদ্যালয়ে, কি চিকিৎসকসভায়, কি ব্যবস্থাপকসভায়,
কি ইউনিসিপালসভায়, সর্বত্রই তিনি নিজের অসাধারণ
যোগ্যতার পরিচয় দিয়া, অতুল যশস্বী হইয়াছিলেন।
চিকিৎসায় তিনি অবিভীত ছিলেন। পরিচিত বিশ্বে
সমাজে তিনি একান্ত প্রতিসাধক ছিলেন। ফলতঃ, যেনেপ
লোকের দীর্ঘজীবন দেশের পক্ষে প্রার্থনীয়, সেইরূপ লোকের
অভাব পূর্ণ হয় না, ডাক্তার মহেন্দ্রলাল সেইরূপ লোক
ছিলেন। ঊহার একহাতে পুত্র ডাক্তার অমৃতলালকে পিতার
মত শ্রেষ্ঠ আসনে বসিতে দেখিলে, আমরা পিতার শোক
প্রশংসিত করিতে পারিব; কিন্তু ডাক্তার সরকারের প্রথম
প্রতিপালক, প্রথম পরিচালক, মাতুল বৃক্ষ মহেশচন্দ্ৰ ঘোষের
অবস্থা ভাবিয়া যে, আমাদিগকে এখন একান্তই কাতর
থাকিতে হইল।—বস্তুতী ১৫ই ফাল্গুন ১৩১০।

বঙ্গের একটা উজ্জ্বল রঞ্জ কালসাগরে বিলীন হইল।
ডাক্তার মহেন্দ্রলাল সরকার, এম, ডি, সি, আই, ই, মহোদয়

ଆର ଇହଜ୍ଞଗତେ ନାହିଁ । ଅସାଧାରଣ ପ୍ରତିଭା, ପାଣ୍ଡିତ୍ୟ, ଗବେଷଣା ଓ ଉଦ୍ୟମଶୀଳତାଯାର ଡାକ୍ତାର ସରକାର ବାଙ୍ଗଲୀର ମୁଖ ଉଚ୍ଚଲ କରିଯାଛିଲେନ । ପାଶ୍ଚାତ୍ୟ ପ୍ରଦେଶୀୟ ହୋମିଓପ୍ୟାଥିକ ଚିକିତ୍ସକ ମଣ୍ଡଲୀର ନିକଟ ଡାକ୍ତାର ସରକାରେର ମତ ବିଶେଷ ଭାବେ ମନ୍ୟାନିତ ହିତ ; ସ୍ଵଦେଶେ ତାହାର ପ୍ରତିଷ୍ଠାର ଉଲ୍ଲେଖ ନା କରିଲେଓ ଚଲେ, ଡାକ୍ତାରୁ ମହେମାଲା ସରକାରେର ନାମ କେ ନା ଶୁଣିଯାଛେନ ? କଲିକାତା ବର୍ଷବାଜାରେ ବିଜ୍ଞାନ-ସଭା ଡାକ୍ତାର ସରକାରେର ଅକ୍ଷୟ କୀର୍ତ୍ତି । ସ୍ଵଦେଶବାସୀର ବିଜ୍ଞାନ ଶିକ୍ଷାର ଅସାର କଲେ ଡାକ୍ତାର ସରକାର ମହୋଦୟ ଆଜ୍ୟବିନ ପରିଶ୍ରମ କରିଯା ଗିଯାଛେନ । ଇନ୍ଦାନୀଂ ବ୍ରକ୍ତ ବସନ୍ତେ ତାହାର ସ୍ଵାସ୍ଥ୍ୟ ଭଗ୍ନ ହଇଯାଛିଲ ; ଗତ କର୍ଯ୍ୟକୁ ମୂଳ ହିତେ ତିନି ରୋଗେ ଏକ ପ୍ରକାର ଶୟାଂଗତ ଛିଲେନ । ଏକଣେ ତାହାର ସକଳ ସତ୍ତ୍ଵନାର ଶୈୟ ହିଲ । ସରକାର ମହୋଦୟର ପରଲୋକ ଗମନେ ବନ୍ଧମାତାର ଯେ କ୍ଷତି ହିଲ, କତ ଦିନେଇ ତାହାର ପରିପୂରଣ ହିବେ, ଜାନି ନା । ତାହାର ମୃତ୍ୟୁ ସଂବାଦେ ଧଙ୍ଗବାସିମାତ୍ରେଇ ଯେ ଶୋକାକୁଳ ହିବେନ, ମନ୍ଦେହ ନାହିଁ । ଏକଣେ ଡାକ୍ତାର ସରକାରେର ପରିଜନବଗ୍ର ଦାରଣ ଶୋକେ ସାନ୍ତ୍ଵନା ଲାଭ କରିବି, ଇହାଇ ଆମାଦେର ଆନ୍ତରିକ କାମନା ।—ହିତବାଦୀ ୧୫୩ ଫାଞ୍ଚନ ୧୩୧୦ ।

ମହାପ୍ରକଟନ ।

ଏହି ଗତାଗତିର କ୍ଷେତ୍ର—ଜଗତେ କିଛୁଇ ଧାକିତେ ଆସେ ନା—କିଛୁଇ ଧାକେ ନାହିଁ । ଯାଏଁ ସବ, ଯାଇତେହେ ସୁବ, ଯାଇବେଓ ସବ ; ତବେ କୃହାରଙ୍ଗ କିନ୍ତୁହାରଙ୍ଗ ଯାତାଯାତେର ବିକ୍ଷେପାତ୍ମକ କିଛୁ କାଳେର ଜନ୍ୟ ଧାକିଯା ଯାଏଁ,—ସଂକ୍ଷାରବନ୍ଧ ହଇଯା କିଛୁକାଳ ଦେ ବିକ୍ଷେତ ସମାଜେର କୃତିପଟେ ଯେବେ ଜାଗିଯା ଧାକେ । ଏହି ବିକ୍ଷେତ ଆକ୍ଷେପ—ଏହି ବିକ୍ଷେତେଇ ଦୁଃଖ । ଯିନି ଏମନ

আক্ষেপ—এমন দুঃখের স্থষ্টি করিতে পারেন, যিনি স্থূতির আন্তরণে লোহসূচী-বেধে সংক্ষারপরম্পরাকে সংবিহু করিয়া রাখিতে পারেন, তিনিই মনুষ্যত্বেষ্ঠ—নরশার্দুল—ধন্য পুরুষ। ডাক্তার মহেন্দ্রলাল সরকার, বাঙ্গালার ইংরেজি-শিক্ষিত সমাজের একজন ধন্য পুরুষ ছিলেন। তাই তাঁহার মৃত্যুতে আমরা মর্মাহত হইয়াছি।

ডাক্তার মহেন্দ্রলাল সত্ত্ব বৎসর বয়সে দেহত্যাগ করিয়া-ছেন। বাঙ্গালীর পক্ষে—সাধারণ মনুষ্যের পক্ষে ইহাই দীর্ঘ জীবন। সমাজে সম্মানিত হইয়া, রাজন্বারে সমাদৃত হইয়া, দেশবিদেশে সম্পূর্জিত হইয়া, ধনে-মানে-জ্ঞানে-গুণে-ঐশ্বর্যে-ওদার্যে নরশিংহের হইয়া ডাক্তার মহেন্দ্রলাল ইহলোক ত্যাগ করিয়াছেন। তাঁহার একপুত্র ত্রীমান অমৃতলাল জীবিত এবং সমাজে সম্মানিত, সংসারের হৃথের হাট-বৃজার পৌত্রাদিতে সদাই জাজল্যমান, স্বয়শের কস্তি-সৌরভে দশদিক সদা আমোদিত,—এহেন কীর্তিমান, ধীমান, ভাগ্য-বান মহেন্দ্রলাল স্বর্গারোহণ করিয়াছেন। এমন মৃত্যু কয়জনের ভাগ্যে ঘটে, এমন আবু কয়জনের ভোগ্য হয়, এমন স্বৰ্থ কয় জনে, পায়! যখন মরণ নিশ্চিত, তখন এমন শ্লাঘার মৃত্যুই মনুষ্য-শ্রেষ্ঠের বাঞ্ছনীয়। যাহা শ্লাঘার, যাহা সাধনার, যাহা প্রার্থনার,—তাহা পাইলে লোকে স্বৰ্থবোধ করে, ধন্যজ্ঞান করে, কৃতার্থ্যন্ত হঁয়। পুরুষার্থের এমন পরিসমাপ্তি দেবহুম্রভ।

পরস্ত আমরা স্বৰ্থানুভব করিতে পারিলাম না ; ডাক্তার মহেন্দ্রলালের ইহকালের পুণ্য এবং পারলোকিক স্বৰ্থসম্ভাবনা বিষয়ে নিশ্চিত হইয়াও অঁমরা গঁবের হাসি হাসিতে পারিলাম না, বুকভরা—গালপোরা হলি—হৃরিবোল রব করিয়া আমরা জয়নিমাদ করিতে পারিলাম না। কারণ আমাদের যে আর নাই—আমাদের যে সব ফুরাইল ! যেমন অক্ষের যষ্টি, ক্ষুধার্তের তঙ্গুল-মুষ্টি, দরিদ্রের ছিম কহা,

ପିପାହୁମନ୍ୟାସୀର ଅଳ୍ପପାତ୍ର, ଡାକ୍ତାର ମହେନ୍ଦ୍ରଲାଲ ଓ ତେମନି ଆମାଦେର ଏକମାତ୍ର ନିଧି ଛିଲେନ । ମେ ନିଧି ହାରାଇୟା ଆମରା ଯେ ଅବଲମ୍ବନଶୂନ୍ୟ ହଇଲାମ । ଆମରା କାନ୍ଦିବନା ତ, କାନ୍ଦିବେ କେ? ଯାହାର ସବ ଯାଯ, ମେ ଯେ ପାଗଳ ହୁଏ; ଆମାଦେର ଯେ ପାଗଳ ହଇବାର କଥା ! ଇଂରେଜି .ଶିକ୍ଷାର, ଇଂରେଜି ଜ୍ଞାନେର ଶେଷ ଅୟତଫଳ ଡାକ୍ତାର ମହେନ୍ଦ୍ରଲାଲ ଅନ୍ତେର ଅନ୍ତେୟ ଗର୍ଭ ଲୁକାଇଲେନ ;— ଆମାଦେର ଯେ ଆର ନାହି ! ଆମରା କାନ୍ଦିବ ନ ! କାନ୍ଦ ମା ରାଜ କୁମାରୀ ତୋମାର ଶିବେର ନ୍ୟାୟ ସ୍ଵାର୍ଥୀହାରାଇୟା କାନ୍ଦ ; କାନ୍ଦ ଭାଇ ଅୟତଫଳ ପିତୃତୀନ ହାରାଇୟା କାନ୍ଦ ; କାନ୍ଦ ବାଲିକା, ସ୍ଵର୍ଣ୍ଣସୋହାଗେର କୁମ୍ଭ ଲତିକା!, ଦଶରଥେର ନ୍ୟାୟ ଶକ୍ତର ହାରାଇୟା କାନ୍ଦ ; କାନ୍ଦ ବିଜ୍ଞାନମନ୍ଦିର, ତୋମାର ଜଡ, ସ୍ଵବିର ଦେହ ଫାଟାଇୟା କ୍ଷର, ଅଞ୍ଚତ ମର୍ମସ୍ତଦ ଭାସାଯ କାନ୍ଦ ; କାନ୍ଦ ଚିକିତ୍ସକ-ସମାଜ ତୋମାଦେର ଧୟତ୍ତରିକଳ ମହେନ୍ଦ୍ରଲାଲକେ ହାରାଇୟା କାନ୍ଦ ; କାନ୍ଦ ରାଜଧାନୀ କଲିକାତା, ତୋମାର ଐଶ୍ୱର୍ୟେର • ଡଙ୍କ ମାରିଯା, ବାଙ୍ଗଲାମାର୍ଗେର ମହେନ୍ଦ୍ରଲାଲେର କୀର୍ତ୍ତିଗାଥା ଗୀତ କରିଯା, ତୋମାର ରାଜ ପଥକେ ମୁଖରିତ କରିଯା କାନ୍ଦ ; କାନ୍ଦ ବାଙ୍ଗଲୀ, ତୋମାର ସଂଗ-କୋଟିକଷ୍ଠ ସମ୍ପଲିତ କରିଯା, ତୋମାର ହିସପ୍ତକୋଟି ନୟନଧାରାଯ ଧରାସିକିତ କରିଯା କାନ୍ଦ ; କାନ୍ଦ ମା ଜୁହ୍ବୀ—ଅକୁଲପଥ-ଗାମନୀ, ତୋମାର କୁଳ, କୁଳ, କୁଳ—ମଧୁର କରଣ ଭାସାଯ କାନ୍ଦ ! . ଆଜ, ତୋମାର ସଲିଲେ ଯେ ଭସରାଣି ବିଧୋତ ହଇଲ, ତେମନ ଚିତ୍ତା-ଭସମାନକଳ ବଙ୍ଗେ ବହକାଳ ମଧ୍ୟିତ ହୁଏ ନାହି ।

• ରୌଦରେ ବଡ ଶୁଖ ; ରୌଦରେର ମହିମା ଭୂମୀମ, ରୌଦରେର ଅନ୍ତାପ ଅନ୍ତ ; କାନ୍ଦିତେ ଜାନିଲେ, କାନ୍ଦିତେ ପାରିଲେ—କାନ୍ଦା-ଇତେ ପାରିଲେ, ଭାବନା ଛିଲ କି ? ଆମରା କାନ୍ଦିତେ ଜାନି ନା ହାସିତେ ଜାନି ନା ; ଅନ୍ତପନାର ସାମଗ୍ରୀକେ ଆପନାର କରିତେ ଜାନି ନା । ତାଇ ଆମାଦେର ପୁରୁଷାର୍ଥେର ବାଲୁକା-ରେଖା ଅବଶ୍ୟକ କୁଂକାରେ କୋଥାଯ ଉଡ଼ିଯା ଯାଯ, କେମନ ଅଚେନା ଭାବେ ମିଶାଇୟା ଯାଯ । ଇଂରେଜିଯାନାର ଜନ୍ୟ • ଯେ ପୁରୁଷକାରେର ପ୍ରୟୋଗ

আমরা করিয়াছি, বিলাসের ও হংখের, কপটার ও দোব্রল্যের চিহ্ন ব্যতীত তাহার আর কোন চিহ্নইত থাকিতেছে না। একে একে সব মিশাইয়া যাইতেছে ! তাই মনে হয়, এ যে যাহা ভাবিয়াছিলাম তাহা নহে ; এ বুঝি কেবলই ব্যর্থ চেষ্টা হয় ।

ডাক্তার মহেন্দ্রলাল ইংরেজিনবীশ, বিজ্ঞান-বিদ, দৃঢ়বৃত্ত, তেজস্বী, উদ্যোগী, একনিষ্ঠ পুরুষ ছিলেন। পাশ্চাত্য বিদ্যা আয়ত্ত করিবার উদ্দেশ্যে তিনি যে সাধনা করিয়াছিলেন, সে সাধনায় এ সংসারে সকলই সন্তুষ্ট হইতে পারে। পরন্তু ডাক্তার মহেন্দ্রলালের সাধনার ফলে ধন্য হইয়াছিলেন কি না তিনিই জানেন,—বাঙ্গালী জাতিকে তিনি তেমন ধন্য করিতে পারেন নাই। তিনি নিজে শিক্ষিত সমাজের ধন্যপুরুষ ছিলেন তাহাতে কোন সন্দেহ নাই। তাহার কীর্তি বাঙ্গালীজাতিকে ধন্য করিতে পারে নাই ;—এমন কি, ইংরেজিনবীশের দলও ধন্যবোধ করে নাই। বলিব,—ডাক্তার সরকারের বিজ্ঞান-সভা আছে। ইহার অপূর্বত্ব কঘজন বুঝে ! শিক্ষিত সমাজের মধ্যেই বা কঘজন বাঙ্গালী বিজ্ঞান সভার মহিমায় মুঞ্চ বিজ্ঞান সভার উন্নতি কামনাৱ সদা উদ্যোগী ! কেশব সেন ছিলেন, চলিয়া গেলেন। তাহার কীর্তি এখন কাহিনীৰ কথ হইয়াছে। জনকয়েক হৃষ্ট সে কাহিনীৰ স্থখেৰ উত্তাপ তোৎ করিতেছে আৱ খেঁচার নৌকার অপেক্ষায় অনন্তেৰ কুচে বসিয়া আছে। বিদ্যাসাগৰ যেমন অগন্ত্যেৰ গঙ্গুয়ে একেবাণে শুকাইয়া গেলেন। শ্রাবণচুলীৰ দন্তকার্তথেৰ ন্যায় অংয়ে কেবল মেটপলিটান কলেজ। রাজা রাজেন্দ্রলাল যখন ছিলেন তখন বাদশংসুর্যেৰ ন্যায় জুলিতেছিলেন ; যখন যাইলেন তখন সব অনুকূল হইল। আছেন কেবল শিবরাত্ৰেৰ সলিত মহামঙ্গোপাধ্যায় হৰপ্রসাদ। প্ৰত্যুত্তৰ তাহারই সাধেৰ সামুদ্র হৃষ্যাই আছে। কুঞ্চদাস পাল নাই, ব্ৰিটিশইণ্ডিয়ান সভা যে কেমন কেমন হইয়াছে, হিন্দু পেট্ৰোয়ট আছে কি নাই কেহ-

(৯)

জানে না। বঙ্গিমচন্দ্র গিয়ছেন, বাঙ্গালী সহিত্যের সন্ত্রাট
গিয়াছে; সে ভাষার ঝক্কার নাই, সে উপন্যাসের ছটা নাই,
সে পর্বেষণা সে মনীষা কৈ—একেবারেই সব নিখুঁত হইয়াছে।
হেমচন্দ্র চলিয়া গেলেন, সে কবিতার লহরী আৱ ত শুনিতে
পাই না। মহেন্দ্রলাল চলিয়া গেলেন, তাঁহার কি
থাকিবে?—বিজ্ঞন সভাৰ বাড়ী! দিন কয়েক আমৰা কাঁদিব,
সভা কৰিব, সঙ্কলন হিৱ কৰিব—এই সকল চেষ্টাৰ ফলে হয়ত
একটা তৈলচিত্ৰ, নয়ত একটা প্রস্তরযুক্তি খিস্ত হইবে;—
শেষে সব নীৰব। তাঁহার কাণ্ডেৰ শুভ্র রহিবে কি? মনে পড়ে
কি ডাক্তার মূলকারেৰ শেষ বক্তৃতা, মনে পড়ে কি জাঁহার
কাতৰ আহ্বান এবং অনুযোগ? তিনি যাহার জন্য চিৰজীবন
কাঁদিয়াছেন, তাহা থাকিবেনা বলিয়াই আমৰাও কাঁদিতেছি।

ইহা কি আমাদেৰ দোষ! এই অবজ্ঞা—অবহেলা, এই
উপেক্ষা-ওদাস্য—ইহা কি আমাদেৰ স্বেচ্ছাকৃত দোষ! অনে-
কেতে এই কথাই বলেন, আৱ বাঙ্গালী জাতিকে গালি দিয়া
থাকেন, আমাদেৰ মনে হয়, ইহা আমাদেৰ স্বেচ্ছাকৃত দোষ
নহে। ইংৰেজিয়ানা আমাদেৰ সমাজে প্ৰকৃতিৰ সহিত খাপ-
খায়না বলিয়াই পৰিণাম এমন হইতেছে। যদি খাপ খাইত,
তাহা হইলে ডাক্তার মহেন্দ্রলালেৰ পুঁজ্যাৰ্থ প্ৰভাৱে সমাজে
একটা গুলট পালট হইয়া যাইত। সে সব যথম হয় নাই,—
হইতেছে না, তখন মনে হয়, যাহা যাইতেছে, তেমনিটি আৱ
হইবেন।। বিশেষযে অন্তুত চেষ্টাৰ ফলে মহেন্দ্রলালেৰ ন্যায়
বাঙ্গালী জন্মগ্ৰহণ কৱিতে পৌৱে, সেই চেষ্টাৰ প্ৰতিক্ৰিয়ায়
সমাজে এমন একটা অবসাৰ আসিতেছে, যাহাৰ প্ৰভাৱে
আমাদিগকে দিনকতক বিশৃঙ্খলা হইয়া থাকিতেই হইবে। সেই
আশু বিশৃঙ্খলাৰ সন্তাবনা, বুঝিয়াই, আজ ডাক্তার মহেন্দ্র-
লালেৰ মৃত্যুৰ জন্য আমাদেৰ এমনই বেদনা বোধ হইয়াছে।
এ বেদনা সহজে জুড়াইবে না।—ৱঙ্গালয়, ২৮শে ফেব্ৰুৱাৰিঃ

পর লোক গমন,—“একে একে যিবিছে দেউটি” ইংরেজি
শিক্ষার প্রথম প্রোজেক্ট করিণে যে সকল মহনীয় ব্যক্তি
উন্নতি হইয়া ভারতবর্ষ আলোকিত করিয়াছিলেন, ভাৰ-
তৰ দুৰ্দিন দেখিয়াই বোধ হয় তাহারা ক্রমে ক্রমে অবস্থা
হইতেছেন। গত মঙ্গলবার তেমনি করিয়া ভারতবর্ষ অন্ধকারে
নিমজ্জিত করিয়া ভারতের এক অমূল্যরত্ন অনন্তধারে চলিয়া
গিয়াছেন। সেই প্রাতে ৫টোৱা সময় ডাঃ মহেন্দ্রলাল সৱকাৰ
৭০ বৎসৱ বয়সে এই অকৃতজ্ঞ দেশ হইতে জ্ঞানের অনন্তরাজ্যে
চলিয়া গিয়াছেন। ‘আমাদেৱ বৃথা শোক, বলহীনেৱ দুৰ্বল
চীৎকাৰ; ভগবান কৰুন মহেন্দ্রলালেৱ মহাপ্রাণ আমাদিগকে
চিৱ উজ্জীৰিত করিয়া রাখুক।’ আমৰা যেন তাৰ অনুষ্ঠিত
বিজ্ঞান সমিতি ইত্যাদি চিৱস্থায়ী করিয়া রাখিতে পাৰি।
ইহাৰ মৃত্যুপোলক্ষে স্থানীয় ব্ৰজমোহন বিদ্যালয় এক দিন
বন্ধ ছিল।—বৱিশাল হিতৈষী, ২৮শে ফেব্ৰুয়াৱী, ১৩১০।

আমৰা অতিশয় শোকসন্তপ্তদেয়ে প্ৰকাশ কৱিতেছি
যে কলিকাতাৰ স্থানিক হোমিওপ্যাথিক ডাক্তাৰ বঙ্গেৱ
স্বন্তান মহেন্দ্রলাল সৱকাৰ মহাশয় গত ২৩শে ফেব্ৰুয়াৱী
মঙ্গলবার প্ৰাতে ইংলোক পৱিত্যাগ কৱিয়াছেন। ‘বিজ্ঞেন-
শাস্ত্ৰে তাহার অসামান্য ক্ষমতা ছিল। সমগ্ৰ ভাৰতেৱ
হোমিওপ্যাথিক চিকিৎসাৰ তিনিই: প্ৰথম পথ-প্ৰদৰ্শক।
অতি দৱিদ্ৰ সদোপ কুলেু জন্ম গ্ৰহণ কৱিয়া, তিনি শেষ
জীবনে কিমুপ উন্মত্তিলাভ কৱিয়াছিলেন, তাহা অনেকেৱ
শিক্ষাপূল। বঙ্গে যে সকল হৃষ্টী সন্তান ক্রমে অনুৰ্বিত
হইতেছেন, তাহাদেৱ স্থান অধিকাৰ কৱিবাৰ লোক আৱ
শিলিতেছে না, ইহা অপোক্ষা পৱিত্যাপেৱ বিষয় আৱ কি
হইতে পাৱে।—চুঁচুড়া বাৰ্তাৰহ, ১৬ই ফাল্গুন, ১৩১০।

‘ মহেন্দ্র লাল সরকার ।

বঙ্গমাতার স্বপ্নে, বাঙ্গালীর পৌরব, স্ববিধ্যাত ডাক্তার মহেন্দ্রলাল সরকার রোগ, শোক, জ্বালা, যন্ত্রণা সমগ্র এড়াইয়া বিগত ২৩শে ফেব্রুয়ারী স্বর্গধামে চলিয়া গিয়াছেন। যদিও তিনি বৃক্ষ দশায় উপর্যুক্ত হইয়াছিলেন তবু বঙ্গের ঘরে ঘরে তাঁহার জন্য আজ শোকের বিলাপধূমি উৎখন হইয়াছে। মহেন্দ্রলালের নাম লইতে যে বাঙ্গালীর মনে অহঙ্কার হইত, সে মহেন্দ্রলাল চিরদিনের তরে নথর জগত ত্যাগ করিয়া গেলেন ইহা শুনিয়া, তাঁহার শোকসন্তপ্ত পরিবারবর্গতো দূরের কথা, কোন বাঙ্গালী অক্ষণ শম্ভরণ করিতে সমর্থ হইবে।

ডাক্তার সরকার কলিকাতা মেডিকেল কলেজ হইতে কৃতিত্বের সহিত উত্তীর্ণ হইয়া এলোপায়াধি মতেই চিকিৎসা আরম্ভ করেন, কিন্তু কিছুদিন পরে তিনি হোমিওপ্যাথি মত অবলম্বন করিয়া চিকিৎসা জগতে অক্ষয় কীর্তি অর্জন করিয়াছেন। হোমিওপ্যাথি চিকিৎসার প্রবর্তন ও বিজ্ঞান আলোচনা করাই ডাক্তার সরকারের জীবনের প্রধানতম উদ্দেশ্য ছিল। “জার্নেল অব মেডিসিন” নামক পত্রিকাখানি ১৮৬৮ খ্রিষ্টাব্দে ডাক্তার সরকারই প্রকাশ করিয়াছিলেন। এই পত্রিকাতে বিজ্ঞানের অনুশীলনার্থ বিশেষ চেষ্টা হওয়া অবশ্যক বলিয়া একটি সারগত প্রবন্ধ প্রকাশিত হওয়াতে কলিকাতাতে বিজ্ঞান সভার স্বত্রপাত হয়। ১৮৭৫ সালে তিনি বিশ্ববিদ্যালয়ের এবং ঝুঁইয়ার ৮ বৎসর পরে ফ্যাকালেটি অব মেডিসিনের সদস্য পদ লীভ করেন। বিগত ৩ বৎসর কাল তিনি মুক্তরোগে বড়ই কষ্ট পাইতেছিলেন। হত্যার ৩ দিবস পূর্বে শুতোশয়ে অস্ত্র করা হয়; কিন্তু কিছুতেই কিছু হইল না। মঙ্গলবার প্রত্যুষে ৭০ বৎসর বয়সে ডাক্তার সরকার স্বর্গধামে চলিয়া গিয়াছেন। তাঁহার স্বয়েগ্য পুত্র ডাক্তার অমৃতলাল পিতার ন্যায় যশস্বী হউন, ঈশ্বরের

(১২)

নিকট ইহাই প্রার্থনীয়। ডাঙ্কার সরকারের শোকসন্তপ্ত
পরিবারবর্গের প্রাণে ভগবান শান্তি বিধান করুন।—চাকা
প্রকাশ, ১৬ই ফাল্গুন, ১৩১০।

তিরোভাব।

সদ্গোপকুলগোঁরিব, সত্যব্রত, বিজ্ঞানবীর, ভূবনবিখ্যাত
ডাঙ্কার মহেন্দ্রলাল সরকার, এম., ডি; ডি, এল.;
সি, আই, ই; মহোদয়ের লোকান্তর গঁমনে
শোকোচ্ছ্বাস।

(১)

জাতির গৌরব-রবি হ'ল অনুমিত ;
জরা বাধিময় তরুে,
মিজ কার্য সাধি এবে,
পশ্চিম অমর ধামে অমর বাঞ্ছিত ;
অমর কিম্বরণণ গায় যশোগৌত।

(২)

সুবিজ্ঞ ভিষ্ণুবর ! “স্বজাতিনতন,
ঞ্জনীম প্রতিভা বলে,
” বিজ্ঞানের স্তর্কেশলে,
অভূত বঙ্গের হিত করিলে সাধন ;
কৃশিবে না বজবাস্তু জীবনে কখন !

(৩)

প্রকৃতির প্রিয়পুত্র ! সত্য প্রায়ুষণ,
প্রকৃতির ঘৃততন্ত্র,
বিজ্ঞানের ঘৃতঘৰ,
কেমনে বুরিবে মৃত বজবাসীগণ,—
ছিল তব দৃঢ়ব্রত যীবত জীবন !

(১৩)

(৪)

ধন্য সেই পুণ্যত্বত করিতে সাধনা,
একমাত্র সত্ত্বালক্ষে,
একাকী অটল বক্ষে,
সহচৃ সহাস্যমুখে কড়ই ডাঢ়না,
কার্যমনোবাবেষ্ট করি সত্য আৱাধনা ।

(৫)

বহিল অক্ষয়কৌর্তি বিজ্ঞানমন্দিৱশ !
কঢ়পনাকোড়ুকাবেশে,
মুঝজন যেই দেশে,
দেখায়েছ তথা শেষে বিজ্ঞানপ্ৰবীৰ,
কিবা প্ৰৌতি-পুণ্যময় সেৱা প্ৰকৃতিৱ ।

(৬) :

দেশেৰ উৱতি কল্পে যাঁহার জীবন,
বাসিত এ ধৰাধামে,
কেুমা আজি ঠাঁৰ নামে,
কৱিবে অজ্ঞানারে অঞ্চল বিৱৰণ,
হারায়ে যেধন বঙ্গ শোকে নিয়গন ।

(৭)

অসৌম পাণ্ডিত্যে যাঁৰ ধৰণী মোহিত ;
প্ৰতৌঢ় কোবিদেসলে,
জটিল বিজ্ঞান বলে, •
মতিল উপাধিমালা খ্যাতি বিমণিত,
বাণীৰপুত্ৰ নামে যিনি অভিহিত ।

(৮)

কে আৱ অভয়দামে সলিত ভাষায়,
ব'সি বঙ্গমাতৃকোলে,
স্বত্তাৰ-সুজনছলে,
মুমূৰ্খ রোগ শাস্তি কৱিবে ধৰায় ।
বিচিৰ হোমিওপাথি-বিহিত ধৰায় ।

(১৪)

(৯)

হার, কি করমদোষে তিরিদিন ডরে,
 অজ্ঞাতির পুণ্যকল,
 অপার গৌরবসূল,
 হারায়ে নিশ্চিন্ত আজি কালের পাখারে !
 হয়েলি এখনে বিধি বল্কি বিচারে ?

(১০)

ত্রে মিদ্য কাল ! কেন এ বঙ্গরতনে,
 হয়েলি মরত হতে ?
 বল হরা কোম পথে
 যাইলে মিলিবে দেখা সেই মহাজনে !
 বুরেছি ইবেনা দেখা আর এজীবনে !

(১১)

জগম্ভু ভবক্ষেত্রে নিয়তি-অধৌৰ ;
 যাও তবে মহাপ্রাণ,
 মহেন্দ্রপুরে যেস্থান
 যথায় ঈশ্বর, হেম, রমেশ, বর্ণিম !
 মানসে জাগায়ে মূর্তি পূর্জিবে এদৌন !

শ্রীদাশরথি ঘোষ ।

(১৫)

পরলোকগত ডাঃ মহেন্দ্রলাল সরকার। শোকবাত্ত।

আমরা আমাদের এই জাতীয় পত্রিকায় অনেকবার অনেক স্বজ্ঞাতিমহোদয়ের মৃহৃসংবাদ জ্ঞাপন করিয়াছি। কিন্তু আজ যে মহামুভূত পুরুষপুস্ত্রের লোকান্তর যাত্রার বাত্তা প্রচার করিতেছি, তাঁহার শোক হুই একটি পরিবার বা দু'দশজন আঘাতীয় স্বজনে আবক্ষ নহে। * সেই মহাভার অভাবে আজ শুক্র বন্ধদেশ বা ভারতবর্মের কথা কি, ইংলণ্ড, ফ্রান্স, আমেরিকা প্রভৃতি স্বদূরবর্তী অনেক স্থসত্য সুযুক্ত দেশ শোকসন্তপ্ত ; তাঁহার শোকে আজ লক্ষ লক্ষ লোকের হৃদয় ব্যথিত। ভারতাকাশের একটি উজ্জ্বল নক্ষত্র—বঙ্গের একজন অদ্বিতীয় চিকিৎসক,—অধঃপতিত, নিপীড়িত, অভিশপ্ত সদেৱাপ জাতির শিরোভূষণ, যশঃকেতন গৌরব-ভাস্কর—বিজ্ঞানবীর, সত্যনিষ্ঠ ভাজ্জার মহেন্দ্রলাল সরকার, সি, আই, ই, মহোদয় আৱ ইহ জগতে মাই। কৰ্মবীৰ কৰ্ম-ক্ষেত্ৰে স্বীয়কৰ্ম সমাপন কৱিয়া, কৰ্তব্য পালন কৱিয়া সত্যেৱ সাধনা কৱিয়া নিত্যসত্যধামে বিশ্রামনিকেতনে প্ৰস্থান কৱিয়াছেন। হিন্দু, মুসলমান, খ্টোন, বাঙ্গালী, ইংৰাজ, ফ্ৰান্সিস, আমেৰিকান, স্বদেৱীয়, বিদেৱীয়, স্বধৰ্মী, বিধৰ্মী সকলেই আজ সভাসমিতি কৱিয়া তাঁহার ওজন্মিনি প্রতিভাৱ প্ৰশংসা কৱিয়া, তাঁহার অসাধাৱণ গুণগৱিমার ব্যাখ্যা কৱিয়া আপনাদেৱ শোকতপ্ত হৃদয় শীতল কৱিতেছেন ; কিন্তু তাঁহার স্বজ্ঞাতি আজ কিৱলে তাহাৰ বৱপুত্ৰের শোক বিস্মৃত হইবে, সে শেঁক যে ব্যক্তি হইবাৱ নহে ;—হৃদয়েৱ মৰ্মস্থল মথন-কাৰী সেই দুৰ্বিসহ শোকভাৱ—বিলাপেৱ ভাষা নয়নেৱ অসাৱ কণাশাত্ৰ প্ৰকাশেও যেন অপাৱগ ! *

সৱকাৱ মহাশয়েৱ তিৰেুধানে আজ আমৱা পিতৃহীন, অমৃত বাৰুৱ শ্যাম কি যেন এক পৱন আশ্রয়ে বঞ্চিত হইয়া

অসহায় হইয়া পড়িয়াছি, কি যেন এক মহারঞ্জ হারাইয়া অতি দীন হীন হইয়া পড়িয়াছি —কে যেন আমাদের কত গোরব কত মানসন্ত্রম কাড়িয়া লইয়াছে, আমরা অপদন্ত ও ক্ষপাপাত্র হইয়া অবনত মলিন মুখে দাঢ়াইয়া আছি ! হৃদয়ে যেন কত আনন্দ, কত আশা ভরসা ছিল; সে সব হারাইয়া হৃদয় শূণ্য ও অবসন্ন হইয়া পড়িয়াছে । ভাঙ্গার সরকার মহাশয়ের সহিত আমাদের কোন ঘনিষ্ঠ সমন্বন্ধ না থাকিলেও তিনি আমাদের স্বজন । যে দিন হইতে তাঁহাকে আমরা জানিয়াছি সেই দিন হইতে জানিনা তাঁহার অসাধারণ গুণের আকর্ষণে—কি আমাদের স্বজাতিপ্রেমের প্রগোদ্ধনে—তাঁহার প্রতি আমাদের হৃদয়ে কি যেন এক অপূর্ব অকৃত্রিম ভক্তিভালবাসার উদ্দেশ্য হইয়াছে । তাঁহার প্রশংসাবাদে কি অভূতপূর্ব অনিবিচ্ছিন্ন আনন্দই অনুভব করিয়াছি, কি গৌরবভরে শরীর উৎফুল্ল রোমাঞ্চিত হইয়াছে ! হায় ! আজ সেই ভক্তিভালবাসার আধার, গৌরব গরিমার কারণ চিরদিনের মত তিরোহিত হইয়াছে ! হৃদয় ব্যথা ব্যথী ভিন্ন কে বুঝিবে ! বিদ্যাসাগর-বঙ্গিম-প্রমুখ পুণ্যশ্঳েষক মহেন্দয়গণের অন্তর্ধানে বিশেষ অভাব জ্ঞান করিয়াছি, শোকবেগ বুঝিয়াছি ; অক্ষৃপাত করিয়াছি কিন্তু হৃদয়ে একপ শোকের আঘাত লাগে নাই । হে মহাসত্ত্বাবান, তেজঃপুঞ্জ, স্বামধন্যপুরুষ ! কে আর তোমার আয় বিজ্ঞানের গভীর গবেষণায় ধন প্রাণ সমর্পণ করিয়া বিজ্ঞানবিদ্যুৎ ভারতবাসীকে বিজ্ঞানসেবায় প্রবর্তিত করিবে ? কে আর তোমার আয় প্রিয় বিজ্ঞান অনুমোদিত হোমিও-প্যাথির সূক্ষ্মাদৰ্পণ সূক্ষ্ম সূত্রাবলম্বনে শ্যায়াকণ্ঠক মুমুরু রোগীর রোগ শাস্তি করিয়া স্বীয় দিব্যপ্রতিভা প্রকাশ করিবে ? কে আর তোমার আয় সেনেট সভায়, ব্যবস্থাপক সমিতিতে, সাধারণ লোকসমাজে, সত্য ও শুভ্যের পক্ষ অবলম্বনে অচল অট্টল শক্তিসাহসে কঠোর ওজন্মিলী ভাষায় স্বীয় অভ্রাস্তক মত প্রকাশ করিয়া সন্দেশ জাহির নির্বাপিতপ্রায় তেজস্ব-

তার পরিচয় দিবে ! শেষ কএক বৎসর রোগে বড়ই
ব্যথিত হইয়াছিলে, কিন্তু এক দিন এক দণ্ডের তরে তোমাকে
কন্তু ব্যপালনে শিথিল হইতে দেখা যায় নাই । অধ্যায়ন,
অধ্যাপনায়, বিজ্ঞানের আলোচনায়, তোমার কায়মনোবচন
জীবনের শেষ মুহূর্ত পর্যন্ত উৎসর্গীকৃত ছিল । শুনিয়াছি
ঠিক শেষ মুহূর্তে তোমার অভ্যন্তর হস্ত লেখনী সঞ্চালন
করিয়াছে ! ধন্য ক্ষমতা, ধন্য প্রতিজ্ঞা, ধন্য সত্যসেবা !! তুমি
আজ এই ছুরাব্যাধিক্লিন্ট ধরাধাম ত্যাগ করিয়া বিশিষ্ট অজ্ঞ
অমর ধামে বিরাজ করিতেছ, নথর.শরীর পরিহার করিয়া
আমাদের স্থল জ্ঞানেন্দ্রিয়ের বহিকৃত হইয়াছ কিন্তু আমা-
দের অন্তরিন্দ্রিয় হইতে অস্তিত্ব হইতে পার নাই । তোমার
স্মৃতি, তোমার মাঘ, তোমার দৃষ্টান্ত আজীবন হৃদয়ে অঙ্গিত
রহিল ; আজীবন তোমার গুণকীর্তনে আপনাদিগকে গো-
বাস্তিত মনে করিব, আজীবনে তোমার উপদেশ, তোমার
দৃষ্টান্ত স্পর্ধাসহকারে উল্লেখ করিব, অনুকরণ করিতে প্রয়াস
পাইব । তুমি কৰ্ত্তিমান, তুমি অমর ! চিরদিনই এই মর-
জগতে অমর ভাবে বিরাজমান থাকিবে । মাননীয় প্রিয়
অমৃতলাল বাবু ! শোক পরিত্যাগ করুন ; আপনার পিতা
ইহপরলোকে অমর ভাবে মুগ্ধপৎ শোভযান । ঈশ্বর সমীপে
আমাদের এই একান্ত প্রার্থনা যেন তিনি অচিরে এই শোক
সম্মুক্ষ, পরিবারের সাম্মনা বিধান করেন, যেন তাঁহার করুণায়
আমাদের অমৃতলালবাবু যোগ্য পিতার যোগ্য পুত্ররূপে
পিতৃপদে প্রতিষ্ঠিত হইয়, পিতৃগুণে বিস্মিত হইয়া আস্তজ
ও উত্তরাধিকারী মামের স্বার্থকতা দেখাইতে পারেন ।—
সন্দেশাপ্ত সুহৃদ, কান্তন ১৩১০।

মহাপ্রস্থান ।

(ডাক্তার মহেন্দ্রলাল সরকার, এম, ডি, ডি, এল, সি, আই, ই,
মহোদয়ের মৃত্যু উপলক্ষে ।)

হে পূজ্য ! হে নরদেব ! আজি ফুরাইল তব কাজ,
জীবন-সমরে জয়ী ধন্য বীর ধৰ্য্য তুমি আজ !
আসিয়া ভারত মাঝে দীনবেশে হে সত্যসহায়,
উঠেছিলে উন্নতির অতি উচ্চ চরম সীমায়,
জ্ঞান-শৈলে চন্দ্ৰসম নীৱবেতে উথান তোমার,
তৃণও জলধিপারে বিকীৰ্ণ ও কিৰণ অপার ।
তুমি দূৰে যেতে সৱি' হে খণ্ডি, ত্যজিয়া কোলাহল,
তোমার সাথেতে যেতে কার্য্যময় এ মহীমগুণ ।
চাহিতে লুকাতে তুমি যৃথীসম পাতার মাঝার,
সুষ্যশস্ত্ররভি তব ছড়ায়ে পড়িত চারি ধার ।
হে উচ্চ ! অমুচ ভাব পাপের শুরতি বিমোহন,
সভয়ে সরিয়া যেত হেরি তব বিশাল নয়ন ।
তোমার হৃদয়সরে জাগিত ভাসিত অবিৱল
সত্য শিব স্তনেরে স্বপবিত্র শুরতি বিমল ।
ভীমকান্ত হে স্বতৎ ! জানি তব বক্ষের মাঝার
নীৱবে ধিতি হায় ফল্সম দয়া অনিবার ।
বৈদ্যনাথে কৃষ্ণাঞ্জল আতৱল তব আঁখিজল,
অশুক, অমর সেঁও তবসম হে চিৱসৱল !
বিপদে অসীম ধৈৰ্য্য, বজুবৎ কার্য্যে স্বকঠিন,
বিময়ে বেতসসম, কৰ্তব্যে উন্নত চিৱদিন ।
সত্যেৱংসাধন ব্রতে ভয়হীন অদৃম্য অটল,
ম্মেহের কোমল স্পণ্ডে কুসুম সমান স্বকমল ।
তোমার চৱিতে দেব ! ভারতের আদৰ্শ মহান !
ভারতের শেষ খণ্ডি আজি সর্গে কৱিলে পয়ঃ ।
মনে পড়ে মেই দিন অমহিন তুমি বীৱ যবে,

ধনপদ এলোগ্যাথি ঠেলি পায়ে চমকিলে সবে !
 সহিয়া বিদ্রে শত শত স্মৃণা শত অপমান,
 সত্য জানি নবপথে আপনি হইলে আগুয়ান ;
 বিজ্ঞান-আলোক হেরি মহানন্দে আপনা ভুলিয়া,
 স্বদেশ নিবাসিগণে প্রথমেতে আনিলে ডাকিয়া,
 সেত আজ বহুদিন ; তবু জাগিতেছে স্মৃতিপথে,
 কীর্তি ছোঁয় নাই কাল, তোমারে লয়েছে ধরা হ'তে।
 হে সৌম্য, তোমার মহুয়, চৈত্র বৈশাখীর উষাসম,
 বিষাদ-মধুর অতি, অতি স্নিগ্ধ অতি-মনোরম ।
 পার্থিব জীবন-নিশি যদিও পোহাল আজি হায়,
 আরস্ত জীবন নব বৈশাখের প্রভাতের প্রায় ।
 নাশিতে পারেনি তোমা যুথ-প্রাণ দিয়াছে শমন, ..
 এ পারে অমরকীর্তি ও পারেতে নবীন জীবন ।
 এখন ত্রিদিবে তুমি তবু দেব দেখ একবার,
 মেহের বাঁধন তব কাদে সেই বিজ্ঞান-আগার ।
 সে তোমার পুত্রাধিক, সে তোমার প্রাণেরও যে প্রাণ,
 স্বরগেও তার চিন্তা তব হৰ্ষ করিবে যে স্নান !
 হে অধীর বঙ্গবাসী ! হে ভারতবাসী স্বাধিগণ !
 প্রস্তর মূরতি তাঁর হবে নাক করিতে রচন ;
 সে অমর মহুয় নাই, স্মৃতি স্তন্ত গেছে গড়ি' তাঁর,
 তাঁর অঙ্গি, তাঁর রক্ত সবই ওই বিজ্ঞান-আগার ।
 জীবনে দাওনি যাহা, মরণে কি থাকিবে তা ভুলে,
 অনাথ বিজ্ঞান-সভা আজি তারে লহ কেঁলে তুলে ।
 মুছ অশ্রু, বাঁধ বুক, যথাপুক্তি এস সবাকার,
 ব্রাহ্মি সে বিজ্ঞান-সভা পিতৃহীন সন্তান তাঁহাঁ ।

(প্রাদীপ, মাঘ ও ফাল্গুন, ১৩১০।)

শ্রীকুমুদ রঞ্জন মলিক ।

(২০)

পঞ্জলোকগত ডাঃ মহেন্দ্রলাল সরকার।

৭ ডাঙ্কার মহেন্দ্রলাল সরকার মহাশয়।

গত মঙ্গলবার ছাইপ্রহরের সময় ডাঙ্কার মহেন্দ্রলাল সরকার মহাশয়ের নথির দেহ যখন গঙ্গাতীরে চিতার অধিতে দাঁধ হইতেছিল, তখন ভাবিতেছিলাম, জম্বুমি যে দরিদ্র হইয়া গেল। যে সকল অঙ্গতিম পুরুষের জন্মহেতু জননী জম্বুমি স্বর্গাদপি গরীবদী হইয়াছিলেন, তাঁহারা চলিয়া যাইতেছেন। বঙ্গদেশের বড় দুঃসময় উপস্থিত, চারিদিকে কেবল ক্ষত্রিয়তা, কাপুরূষতা, সত্যামুরাগ-বিহীনতা ! যিনি লোকবিন্দু অগ্রাহ করিয়া যৌবনের প্রারম্ভ-নির্যাতনের মুকুট শীঘ্ৰ পরিয়াছিলেন, যিনি ভোগ অপেক্ষা সত্যের সেবাকেই শ্রেষ্ঠতর মনে করিয়াছেন, যিনি সর্বপ্রকার মিথ্যাচরণের প্রতি একান্ত ঝুণা ও সর্বপ্রকার সত্যের প্রতি একান্ত অমুরাগ প্রদর্শন করিতেন, সেই জীবন্ত মামুষটি চলিয়া গেলেন !

বঙ্গদেশে পুরুষ সিংহ বড় বেলী দেখা যায় নাই। ডাঙ্কার মহেন্দ্রলাল কৃষিজীবীর গৃহে জন্মগ্রহণ করিয়া দেখা-ইয়া গেলেন, যদি পুরুষত্ব থাকে, তবে মানুষের পক্ষে কিছুই অসম্ভব থাকে না। *

গত শুক্রবারের পূর্ব শুক্রবারে তাঁহার মৃত্যুবরোধ রোগ দেখা দেয়। ক্রমে তাহা এবল হইয়া উঠে। রোগের যাতনার সময় পুত্রকে বলিতেন, “এই যে যাতনা দেখিতেছ, কল্যানই তুইহার উদ্দেশ্য”। ১১ দিন ধীরতার-মহিত যাতনা সহ্য করিয়া গত মঙ্গলবার^১ প্রত্যয়ে ৫টা ২৫ মিনিটের সময় তাঁহার অমুর আঁজ্যা দেহ পিঙ্গুর ভাঙিয়া পুণ্যধারে গমন করিয়াছে।—মঙ্গীবদী, ১৩ই ফাস্তুন, সন ১৩১০ সাল। *

পরলোকগত ডাক্তার মহেন্দ্রলাল সরকার।

বাঙালীর গৌরব, বাঙালার উজ্জ্বল রত্ন ডাক্তার মহেন্দ্রলাল সরকার গত ১১ই ফাল্গুন মঙ্গলবার প্রাতঃকালে ইধাৰ পরিত্যাগ কৱিয়াছেন। যত্যুকালে তাহার বয়ঃক্রম সপ্তি বৎসর হইয়াছিল। ডাক্তার সরকার ইংৰাজী ১৮৩৩ সালে হাওড়া জেলার অন্তর্গত পাইকপাড়া গ্রামে ভূমিষ্ঠ হন। অতি শৈশবে পিতৃ মাতৃহীন হইয়া মহেন্দ্রলাল কলিকাতা নেতৃত্বালয় নিজ মাতুলালয়ে পালিত ও বৰ্দ্ধিত হইয়া পথমে হেয়ার স্কুল ও পরে হিন্দু কলেজে শিক্ষা লাভ কৱেন। ঐ উভয় স্থানেই মহেন্দ্রলালের অসাধারণ ধীশক্তি প্রকাশ পায়। তাহার প্রতিভ্যায় মুঞ্চ হইয়া তদানিস্তন মনস্বী অধ্যাপক স্টার্লিংক, জোনস প্রভৃতি সাহেবেরা তাহাকে যথেষ্ট মেহ কৱিতৈন। বিজ্ঞান শিক্ষার প্রবল আগ্ৰহে ১৮৫৪ খৃষ্টাব্দে মহেন্দ্রলাল কলিকাতা মেডিকেল কলেজে প্ৰবেশ লাভ কৱেন। ১৮৬০ খৃষ্টাব্দে ডাক্তার মহেন্দ্রলাল এল, এম, এস, পৰীক্ষায় উত্তীৰ্ণ হন এবং ১৮৬৩ খৃষ্টাব্দে এম, ডি, উপাধি প্রাপ্ত হন। তাহার পূৰ্বে কেবলমাত্ৰ ডাক্তার চল্লকুমার দে কলিকাতা বিশ্ববিদ্যালয় হইতে এই গৌরবকৰ উপাধি লাভে সমৰ্থ হইয়াছিলেন। . . .

, মেডিকেল কলেজ হইতে উত্তীৰ্ণ অন্যান্য ডাক্তারদিগেৰ ন্যায় ডাক্তার সরকার প্ৰথমতঃ এলোপ্যাথি মতে চিকিৎসা আৱস্থা কৱৈন। তাহার পূৰ্বে বাঙালী ডাক্তারগণেৰ মধ্যে একমাত্ৰ বাবু রাজেন্দ্ৰ দণ্ড কলিকাতায় হোমিওপ্যাথি মতে চিকিৎসা আৱস্থা কৱিয়াছিলেন। শেষে হোমিওপ্যাথি চিকিৎসাৰ স্বফল দেখিয়া মহেন্দ্রলাল হোমিওপ্যাথি মতে চিকিৎসা কৱিতে আৱস্থা কৱিলেন। চিকিৎসা শান্তে তাহার শ্যায় স্বদৰ্শ ব্যক্তি কলিকাতা সহুৱে এখন আৱ কৈছে নাই এ কথা সৰ্ববাদী সম্মত।

দেশের সর্ববিধ হিতকর কার্যের সহিত ডাঙ্কার সরকারের সহানুভূতি ও সংস্কর ছিল। এ দেশের বিজ্ঞান চর্চার প্রসার বৃক্ষ কল্পে তিনি বিজ্ঞান সভার প্রতিষ্ঠা করেন। তাঁহার অবর্তমানে এই সভার কার্য্য কিরণ চলিবে তাহা বলিতে পারা যায় না।

ডাঙ্কার সরকার কলিক্টর্টা 'বিশ্বরিদ্যালয়ের সদস্য, কাউন্সিলের মেম্বর, হাইকোর্টের সেরিফ, অবৈতনিক পুলিস মাজিষ্ট্রেট, মিউনিসিপ্যালিটির কমিশনার প্রভৃতি অনেক পদে প্রতিষ্ঠিত থাকিয়া অকাতরে স্বদেশের হিতকল্প অজস্র পরিশ্ৰম কৰিয়া গিয়াছেন। তাঁহার আত্মত্যন্তে পরিতৃপ্ত হইয়া গভর্ণমেন্ট তাঁহাকে সি, আই, ই, উপাধিতে ভূষিত কৰিয়াছিলেন। তাঁহার জ্ঞান-বৈদ্যুত্যে প্রীত হইয়া বিশ্ববিদ্যালয় তাঁহাকে অন্বরারী ডি, এল, উপাধি প্রদান কৰিয়াছিলেন। তাঁহার পূর্বে স্বগীয় ডাঙ্কার রাজা রাজেন্দ্র লাল মিত্র ব্যতীত এদেশীয় আৱ কেহ ঐ উপাধি লাভ করেন নাই। ডাঙ্কার মহেন্দ্রলালের যত্নতে দেশে যে মহাজনের অভাব হইল তাহা ভবিষ্যতে কখনও পূৰ্ণ হইবে কিনা ভবিত্ব্যতাই জানেন।—বাঁকুড়া-দৰ্পণ, ১৯০৪ ১লা মাচ'।

ডাঙ্কার মহেন্দ্র লাল সরকার,

M.D., D.L., C.I.E.

বিজ্ঞানাচার্য্য ডাঙ্কার মহেন্দ্র লাল সরকার সমস্ত বঙ্গ দেশকে শোকসাগরে নিয়মজ্ঞিত কৰিয়া ইহলোক পরিত্যাগ কৰিয়াছেন। শুন্দ বঙ্গদেশ কেন, সুমস্ত ভাৱতবৰ্ষ' আজি একটা মহামূল্য রহ হারাইৱা শোকাশ্চ বৰ্ষণ পূৰ্বক হাদয়ের গভীৰ বেদনার পরিচয় দিতেছে। তাঁহার যত্নতে বঙ্গ দেশের যে বিষম ক্ষতি হইয়াছে তাহার পূৰণ কৱা বহু সময় সাপেক্ষ।

সকল দেশেই প্রকৃত বড় লোকের সংখ্যা অল্প ; বর্তমান ভারতে তাঁহাদিগের সংখ্যা নিতান্ত অল্প। ধন থাকিলে প্রকৃত বড় লোক হয়না, বিদ্যা থাকিলে প্রকৃত বড় লোক হয় না, প্রভুত্ব, যশ ও সম্মানের অধিকারী প্রকৃত বড় লোক নহে, চরিত্র-বলই (Character) প্রকৃত বড় লোকের লক্ষণ। ধন, বিদ্যা, প্রভুত্ব, যশ, সম্মান প্রভৃতি মনুষ্যের আকাঙ্ক্ষিত সমস্ত বিষয়গুলি বিদ্যমান থাকিলেও এক মাত্র চরিত্র-বলের অভাবেই মানবজীবন একটা অসার অপদার্থকূপে পরিগণিত হইয়া থাকে ; এক মাত্র চরিত্র-বলই, মানবকে দেবতার আসনে প্রতিষ্ঠিত করিতে সমর্থ ।

ভারতে আজ কাল প্রকৃত মানুষের অভাব হইয়াছে, কিন্তু চিরদিনেরূপ ছিল না। এমন সময় ছিল যখন মানুষ সত্যের অনুরোধে জীবনের সকল স্তুতি বিসর্জন দিতে সম্মত হইত্তেন ; এমন সময় ছিল যখন কর্তব্য পালনের জন্য মানুষে ধৃতাশাপূর্ণ, অতি প্রিয় হইতেও প্রিয়তর নিজ জীবনকে উৎসর্গ করিতে পশ্চাত্পদ হইত না। তখন ভারতের গ্রন্থসমূহ ছিল, জ্ঞান ছিল, বল ছিল ; তখন ভারত হইতে জগতে প্রকৃত সভ্যতার আলোক বিস্তারিত হইয়াছিল ; তখন ভারত সমস্ত জগতের শিক্ষাগুরুর পদে প্রতিষ্ঠিত ছিল। আজি সেই চরিত্র বলের অভাবেই ভারত সন্তান এরূপ দীন-ভাবাপন্ন, অবসন্ন ও বিপন্ন। কে দুই চারিজন ভারতবাসীর মধ্যে চরিত্র-বলের বিকাশ দেখিতে পাওয়া যায়, তাঁহারাই ভারতের এই দুর্দিনে ভারত বাসীর উপাস্য দেবতা স্বরূপ ; তাঁহাদিগেরই দৃষ্টান্ত অবলম্বন করিয়া হীনশক্তি ভারতবাসী পুনরায় পূর্ব গৌরব লাভ করিতে সমর্থ হইবে ।

ডাক্তার মহেন্দ্র লাল সরকার এই রূপ এক জন প্রকৃত মনুষ্য ছিলেন। তাঁহার জীবনের নানা অনুষ্ঠানে তিনি যেরূপ হৃদয়বল ও চরিত্রবলের পরিচয় দিয়াছেন, নানা বাধা ও বিপত্তি, নানা অত্যাচার ও উৎপীড়ন সঙ্গেও তিনি যাহা

সত্য বলিয়া ধারণা করিয়াছিলেন, নির্ভীক চিত্তে তাহার পূজা করিয়া যেরূপ সৎসাহসের পরিচয় দিয়াছেন, তাহাতে তিনি চিরদিন জগতে প্রকৃত মহাপুরুষের স্থান অধিকার করিয়া পূজার ঘোগ্য হইবেন। এরূপ দৃষ্টিস্ত জগতে যে জাতির মধ্যে ধারুক না কেন, সেই জাতিই পরম গৌরবাপ্তি ; বাঙ্গালী জাতির মধ্যে এরূপ মহাপুরুষের আবির্ভাব যে নিতান্ত আশাপ্রদ ও সৌভাগ্যসূচক, সে বিষয়ে অনুমাতি সন্দেহ নাই। ‘রাজা রামমোহন রায়, পঞ্চিত ঈশ্বর চন্দ্ৰ বিদ্যাসাগৱ, ‘আচার্য’ কেশব চন্দ্ৰ সেন, ডাক্তার মহেন্দ্ৰ লাল সরকারের ন্যায় মমুষ্য সকল জাতিরই শীর্ষ স্থান অধিকারের ঘোগ্য।

ডাক্তার মহেন্দ্ৰ লাল সরকার এ দেশে সংধারনের মধ্যে বিজ্ঞানচৰ্চার প্রথম পৃথ-প্ৰদৰ্শক। তিনি বুঝিয়াছিলেন যে নিৰঞ্জ ভাৱতবৰ্ধে বিজ্ঞানের সবিস্তাৱ আলোচনা না হইলে পাশ্চাত্য জগতেৰ সহিত জীবন-সংগ্ৰামে ভাৱতেৰ ঘৃঙ্গু অনিবার্য। তাই তিনি তাহার সময়, সম্পদ ও সমগ্ৰ শক্তি উৎসৱ করিয়া ভাৱতবৰ্ধীয় বিজ্ঞান-সভাৱ প্ৰতিষ্ঠা কৰিয়া ছিলেন। এই সভাৱ স্থাপনে তিনি যেৱুপ অধ্যবসায়, উদ্যমশীলতা, একাগ্ৰতা, ত্যাগ ও কাৰ্য্য-কুশলতাৱ, পৱিচয় প্ৰদান কৰিয়াছেন, তাহা চিন্তা কৰিলে বিস্ময়াপ্তি হইতে হয়। স্বদেশেৰ প্ৰকৃত কল্যাণ কামনায় তিনি এই তুৰুহ কাৰ্য্যেৰ অবতাৱণা কৰিয়াছিলেন। এ দেশেৰ লোকে যাহাতে স্বল্প ব্যয়ে বা বিনা ব্যয়ে বিজ্ঞানেৰ মূলতত্ত্ব গুলি শিক্ষা কৰিয়া শিল্প ও বাণিজ্যেৰ প্ৰসাৱ বৃক্ষি সাধন কৰিতে পাৱে, তাহার প্ৰতিষ্ঠিত বিজ্ঞানসভা ২৪ বৎসৱ কাল সেই চেষ্টা কৰিয়া আসিতেছে। এই সৎকাৰ্য্যেৰ জন্ম তিনি দেশেৰ লোকেৰ নিকট হইতে যে পৱিমাণ সহানুভূতিৰ প্ৰত্যাশা কৰিয়া ছিলেন, তাহা প্ৰাপ্ত হন নাই বলিয়া সৰ্বদা হৃদয়ে একটিষ্ঠুভীৱ বেদনা অনুভব কৰিতেন।

কেবল একমাত্র ঈশ্বরের মঙ্গল বিশ্বাসের উপর বিশ্বাস দ্বারাই তাহার নিরাশা কতক পরিমাণে প্রশংসিত হইয়াছিল। গত ২৬শে নভেম্বরে (১৯০৩) বিজ্ঞান-সভার বার্ষিক অধিবেশন হইয়াছিল; তখন তিনি শব্দাগত ছিলেন বলিয়া সেই সভায় উপস্থিত হইতে পারেন নাই। ২৮ বৎসরের মধ্যে এই প্রথম তিনি বিজ্ঞান-সভার বৃদ্ধিক অধিবেশনে অনুপস্থিত ছিলেন। অনুপস্থিত জ্ঞাপন করিয়া তিনি যে পত্র লিখিয়া ছিলেন তাহার ক্ষয়দণ্ড এন্টেন্ডে উদ্ভৃত হইল :—

"I have very little to tell you about our Association, and that little, I am afraid, is likely to be the last. All that I had to say I have said on every occasion I had the pleasure of meeting you. I have only now to reiterate my conviction that if our country is to advance at all and take rank and share her responsibilities with the civilized nations of the world, it can only be by means of Science or positive knowledge of God's works. To this end I have given the best portion of my life, but I am sorry to leave this world with the impression that my labours have not met with the success which the end aimed at deserves. However, I do not despair of our future. My faith in an overruling Providence has not abated an iota on account of my own ill success. I fully believe that there is a deeper design in the events that are passing than what we see on the surface. I believe every thing has been ordered for good and accordingly I believe that my removal from the scene of my labours is undoubtedly necessary for the good of the Association and of our country. Younger men should come and step in to take my place and work with more energy than I have been able to put forth."

গত কয়েক বৎসর বিজ্ঞান-সভায় তাহার সহিত আমি একত্রে কার্য করিয়া এরপ নিরাশার কোন কারণ দেখিতে পাই না। কাব্য (—‘সাহিত্য-দর্শন’)— প্লাবিত ভারতবর্ষে বিজ্ঞানশিক্ষার প্রচার একটী নৃতন পদাৰ্থ; নৃতন পদাৰ্থের উপর জনসাধারণের বিশ্বাসস্থাপন কিঞ্চিং সময়-সাপেক্ষ। ডাক্তার সরকার যে মহৎ কার্যের প্রতিষ্ঠা করিয়া গিয়াছেন, বঙ্গবাসী দিন দিন তাহার উপকারিতা হৃদয়ঙ্গম করিতেছে। কালে বঙ্গবাসীর হারাই এই সভার সমস্ত অভাব পূর্ণ হইবে— কালে বঙ্গবাসীরই যত্নে এই সভা সর্বাঙ্গীন সৌন্দর্য ও পরিপুষ্টি লাভ করিতে সমর্থ হইবে। এমন দিন আশিবে যে দিন তাহার অমরাজ্ঞা স্বর্গধাম হইতে তাহার হৃদয়ের শোণিত দ্বারা পুষ্ট এই সভার পূর্ণ সৌন্দর্য অবলেক্ষিন করিয়া বঙ্গবাসীর প্রতি প্রীতিপূর্ণ আশীর্বচন প্রয়োগ করিবেন।

ডাক্তার সরকারের মহত্তী প্রতিভার কথা বিশেষ ভাবে উল্লেখ করিবার প্রয়োজন নাই; জীবনের সকল অনুষ্ঠানেই তাহার সবিশেষ পরিচয় প্রাপ্ত হওয়ায়। সামাজিক অবস্থা হইতে মানুষ শিক্ষা, অধ্যবসায়, সৎসাহস, একাগ্রতা, সত্য-প্রিয়তা ও উদ্যমশীলতার গুণে কিরূপে উন্নতির উচ্চ সোপানে আরোহণ করিতে পারে, ডাক্তার সরকার তাহার জলন্ত দৃষ্টিত। ছাত্রাবস্থায় তিনি বহু পারিতোষিক ও যথেষ্ট সন্মান লাভ করিয়াছিলেন। এমন কি, যখন ক্রীড়া মেডিকেল কলেজের নিম্ন শ্রেণীতে অধ্যয়ন করিতেন, তখন বৈজ্ঞানিক বিষয়ে কতকগুলি “বীকৃতা করিয়া” তৎকালীন বিদ্যুজ্ঞসমাজে প্রশংসা-ভাজন হইয়াছিলেন। ১৮৬৩ খ্রীষ্টাব্দে তিনি চিকিৎসাবিদ্যায় সর্বোচ্চ ডিগ্রি (M. D.) প্রাপ্ত হন। যে সকল পদ বা সম্মুখীনের জন্য আমাদিগের শিক্ষিত-সম্প্রদায়ের মধ্যে অনেকেই লালায়িত, তিনি সে সকল অ্যাচিত ভাবে প্রাপ্ত হইয়াছিলেন। তিনি ৪ বৎসর কাল কলিকাতার বিশ্ববিদ্যালয়ের Faculty of Arts এর

প্রেসিডেন্টের পদে প্রতিষ্ঠিত ছিলেন এবং উপর্যুক্তি ১০
বৎসর সিশিকেটের সদস্য মনোনীত হইয়াছিলেন। Faculty
of Medicine এ হোমিওপ্যাথি চিকিৎসক বলিয়া তাঁহার
সভ্য নিযুক্ত হইবার বিরুদ্ধে ঘোরতর আপত্তি উত্থাপিত
হইয়াছিল, কিন্তু তিনি যুক্তি বলে সেই সমস্ত আপত্তি খণ্ডন
করিয়া এই পদে মনোনীত হইয়াছিলেন; পরে তিনি স্বেচ্ছায়
এই পদ পরিত্যাগ করিয়াছিলেন। তিনি ১৮৭৭ সালে
কলিকাতার অবৈতনিক ম্যাজিস্ট্রেট নিযুক্ত ইন এবং ১৮৮৩
সালে গবর্ণমেন্ট তাঁহাকে C. I. E. উপাধি দ্বারা ভূষিত
করেন। ১৮৮৭ খন্তিকালে তিনি বঙ্গীয় ব্যবস্থাপক সভার সভ্য
নিযুক্ত হইয়াছিলেন এবং এই বৎসরেই তাঁহাকে কলিকাতার
সেরিফ পদ প্রদান করা হইয়াছিল।

কলিকাতা বিশ্ববিদ্যালয় হইতে ১৮৯৮ খন্তিকালে তিনি
ডি. এল. (D. L.) ডিগ্রি প্রাপ্ত হন।

তিনি অনেক বৈদেশিক বৈজ্ঞানিক সভার সভ্য ছিলেন।
হোমিওপ্যাথি চিকিৎসা সমষ্টে তাঁহার মত ইয়ুরোপ ও
আমেরিকায় অতি সন্মানের সহিত গঢ়ীত হইত।

এলোপ্যাথি চিকিৎসা পরিত্যাগ করিয়া হোমিওপ্যাথি
চিকিৎসা অবলম্বন করা তাঁহার সত্যাগ্রহের একটা লক্ষণ।
তিনি অর্থাগমের প্রত্যাশায় নব চিকিৎসা-গোপনী অবলম্বন
কুরেন নাই। তিনি যে সময়ে হোমিওপ্যাথি চিকিৎসা
আরম্ভ করেন, তখন উহা এ দেশে সম্পূর্ণ নৃতন মত—নৃতন
মৃতের উপর তথন ও লোক্তকর অনুরাগ হয় নাই, ইহার উপর
কেহই বিশ্বাস স্থাপন করিতে পারে নাই। ১৮৬৩ সালে
যখন British Medical Association এর একটা শাখা এদেশে
প্রতিষ্ঠিত হয়, তখন তিনি তাঁহার সম্পাদক এবং পরে ঐ
সভার সহকারী সভাপত্তি নিযুক্ত হইয়াছিলেন; এই সময়ে
তিনি হোমিওপ্যাথি চিকিৎসার বিরুদ্ধে একটা বক্তৃতা
করিয়াছিলেন। ইহার কিছুদিন পরে তিনি খ্যাতনামা

ত্রিযুক্ত রাজেন্দ্র দত্ত মহাশয়ের অনুরোধে হোমিওপ্যাথি চিকিৎসা-প্রণালী শিক্ষা করেন এবং বহু পরীক্ষার পর ঐ মত তিনি সত্য বলিয়া বিশ্বাস করেন ও পূর্ব মত পরিত্যাগ করিয়া নৃতন মতে চিকিৎসা আরম্ভ করেন। চিকিৎসা সম্বন্ধে তাঁহার সহিত আমাদিগের মতভেদ থাকিলেও আমরা মুক্ত-কঢ়ে স্বীকার করিব যে তিনি সত্যের অনুরোধেই আয়, প্রতিপত্তি ও সম্মানের প্রতি দৃষ্টি না করিয়া এই কার্য্য ভূতী হইয়াছিলেন। তাঁহার জীবনের মূলমন্ত্র কার্ডিনাল নিউ-ম্যানের প্রণীত নিম্নলিখিত একটি ক্ষুদ্র কবিতার কয়েক ছোঁড়ে সুন্দররূপে ব্যক্ত হইয়াছেঃ—

“ Perish policy and cunning,
 Perish all that fears the light,
 Whether losing, whether winning,
 Trust in God and do the right.
 Some will hate thee, some will love thee,
 Some will flatter, some will slight,
 Cease from man and look above thee,
 Trust in God and do the right.”

তাঁহার অসাধারণ প্রতিভাবলে তিনি শিশ্রাই হোমিও-প্যাথি চিকিৎসায় সর্বোচ্চ স্থান অধিকার করিয়াছিলেন।

১৮৬৮ খ্রিস্টাব্দে তিনি “Calcutta Journal of Medicine” নামক এক খানি-চিকিৎসা-বিষয়ক মাসিক পত্র প্রচার করেন এবং জীবনের শেষ দিন পর্যন্ত ৩৬ বৎসর কাল তিনি একাকী ইহা চালাইয়া আসিয়াছেন। এই কার্য্য হইতেই তাঁহার অধ্যবসার ও একাগ্রতার ঘথেষ্ট পরিচয় পাওয়া যায়।

তিনি যে শুদ্ধ বিজ্ঞানে বৃংগতি লাভ করিয়াছিলেন, তাহা নহে। তিনি ইংরাজী সাহিত্য, দর্শন, কাব্য, ইতিহাস প্রভৃতি স্মকল শাস্ত্রই বিশদরূপে অধ্যয়ন করিয়াছিলেন। ইংরাজী ভাষায় তাঁহার অগাধ বৃংগতি ছিল। তিনি ইংরাজী ভাষায় যেকোন স্বলেখক, সেইকেপ স্ববক্তা ছিলেন। তাঁহার

ভাষা যেরূপ বিশুদ্ধ, সেইরূপ তেজস্বী এবং কবিত্ব ও শুক্তিপূর্ণ। সেই শুক্তি চিরদিনের জন্য মীরব হইয়াছে; সে মর্মস্পর্শী ও শুক্তিপূর্ণ বাক্য আর আমাদের কর্ণকুহরে প্রবেশ করিবে না ! .

ডাঙ্গার সরকার বড় স্পষ্টবাদী লোক ছিলেন; তিনি কখন কাহাকেও চাটুবাক্যে 'সন্তুষ্ট' করিতে চেষ্টা করেন নাই। তিনি গুণীলোকের গুণের মর্যাদা সকল সময়েই করিতেন, কিন্তু সত্য কথা অপ্রিয় হইলেও তিনি ব্যক্তিবিশেষ বিবেচনা না করিয়া স্পষ্ট ভাবে কহিতেন। এই জন্য অনেকে তাঁহার প্রতি 'সন্তুষ্ট' ছিলেন না—কোন কোন স্থানে অপ্রিয়-বাদী বলিয়া তাঁহার অখ্যাতি ছিল; কিন্তু যাঁহারা তাঁহাকে জানিতেন তাঁহারা বুঝিতেন যে তাঁহার অপ্রিয়বাদিতা অস্ত্রের প্রতি বিরাগ-প্রদর্শন মাত্র। :

তাঁহার হৃদয় বড় কোমল ছিল; মানুষের দুঃখে তাঁহার হৃদয় গলিয়া যাইত। হীনাবস্থাপন্ন রোগীগণ অনেক সময়ে তাঁহার অকৃত্রিম দয়ার পরিচয় প্রাপ্ত হইয়াছে। তিনি হীনাবস্থাপন্ন ছাত্রদিগের পরম বন্ধু ছিলেন। তিনি কিরণ অস্ত্রবিধি ও কঠে বিদ্যা শিক্ষা করিয়াছিলেন তাহা কখনই বিস্মৃত হন নাই। হীনাবস্থাপন্ন ছাত্রগণ বিদ্যাশিক্ষার নিমিত্ত সাহায্য প্রার্থনা করিলে তিনি আপন পাঠ্যবস্থা স্থারণ করিয়া তাঁহাদিগকে মুক্তহস্তে সাহায্য করিতেন। যখন বৈদ্যনাথে বায়ু-পরিবর্তনের নিমিত্ত গিয়াছিলেন, তখন সেখানকার আশ্রয়হীন, নির্বাঙ্গব; গলিউদেহ কুষ্ঠ রোগীর অবস্থা দেখিয়া তাঁহার কোমল প্রাণ বড়ই ব্যথিত হইয়াছিল। তিনি শীতাতপ হইতে তাহাদিগকে রক্ষা করিবার জন্য ৭০০০ হাজার টাকা ব্যয় করিয়া সেখানে একটা কৃষ্টাশ্রম স্থাপন করেন।

তাঁহার ধর্ম-বিশ্বাস সম্মতে অনেকে অনেকরূপ মনুমান করিয়া থাকেন। কেহ বলেন তিনি নাস্তিক ছিলেন; অনেকে বলেন তিনি হিন্দুধর্মের বিদ্রোহী ছিলেন। যাঁহারা তাঁহার

সহিত আলাপ করিয়াছেন বা তাঁহার বক্তৃতা শুনিয়াছেন বা তাঁহার লেখা পাঠ করিয়াছেন তাঁহারা জানেন যে তিনি এক জন প্রকৃত ভক্ত ছিলেন। তিনি একেশ্বরবাদী ছিলেন, সাকার উপাসনা বা পৌত্রলিঙ্গতার বিরোধী ছিলেন। এই বিরোধী মত কথন গোপন রাখিবার চেষ্টা করেন নাই; সেই জন্য তিনি দেশের এক শ্রেণীর লোকের নিকট বিরাগভাজন ছিলেন। তিনি চিরকাল সত্যের পূজা করিয়া আসিয়াছেন; পৌত্রলিঙ্গত অসত্যবলিয়া তাঁহার বিশ্বাস ছিল, তাই তিনি তাহার বিরুদ্ধে যথোচিত প্রতিবাদ করিয়াছেন। এদেশে মনুষ্য-পূজা বড়ই প্রবল ভাবে বিদ্যমান; ডাক্তার সরকার মনুষ্য-পূজার ভয়ঙ্কর বিরোধী ছিলেন। তিনি স্থিতিকে পূজা না করিয়া অস্তাকে পূজা করিতেন। ঈশ্বরে তাঁহার দৃঢ় বিশ্বাস ও ভক্তি ছিল; জীবনের প্রত্যেক কার্যে তিনি ঈশ্বরের আশীর্বাদ প্রার্থনা করিতেন। তবে ঈশ্বর পূজায় তিনি বাহু আড়ম্বরের পক্ষপাতী ছিলেন না। তাঁহার রচিত কয়েকটী বাঙ্গলা গীত ঈশ্বরে তাহার আত্মসমর্পণের প্রকৃত পরিচয় প্রদান করিতেছেঃ—

(১)

Resignation, the true worship of God.

আশীর্বাদী।—মধ্যমান।

যা মনে করি'আমার, তা সকলি তোমার; কি দিয়ে
তবে পূজিব তোমায়।

আত্ম সমর্পণ করি, লওহে(মাথ) দয়া করি; তোমার
ধন তুমি লঙ্ঘ, কাষ নাই আমার তায়।

এইমাত্র ভিক্ষা করি, যেন দিবা শর্করাবী; রাখিতে পারি
মনে সন্তাই তোমায়।

স্মৃতি পথে থাক্কলে তুমি, ভাবনা কি আর করি আমি;
সকল ভাবনা ঘুচে যাবে, মুক্তি পাব তব হৃপায়॥

(৩১)

(২)

Reflections on approach of Death.

লিঙ্গ—আড়া টেকা।

ভয় করেনা রে মন, দেখে শমন আগমন,
 শক্র নয় স্ত্রে পরম বন্ধু, তারে কর আলিঙ্গন।
 এসেছে প্রভুর আজ্ঞায়, লয়ে যাইতে তোমায়,
 করিতে তোমার সব দৃঃখ জ্বালা বিশোচন।
 বাঁধা আছ ভূমগুলে, কঠিন মায়া শুঙ্গলে,
 এসেছে সে কাটিতে, এই দারুণ বৃক্ষন।
 দেহ পিঙ্গরের দ্বার, করিয়ে উন্মোচন,
 দিতে তোমায় স্থথময় অনন্ত জীবন।
 পাইয়া নৃতন জীবন, দেখিবে তুমি তখন,
 যে সব দৃঃখ পেয়েছিলে যায় নাই বিফলে,
 সে সব দৃঃখ হয়ে আছে, নিত্য স্থখের কারণ,
 (কৃপাময়ের শাসন) নহে কভু নহে কভু অনর্থক পীড়ন।

ডাক্তার সরকার সামাজিক অমঙ্গলকর প্রথার বিরুদ্ধে
 প্রতিবাদ করিতে কখনই সঙ্কুচিত হইতেন না। তিনি বাল্য-
 বিবাহের বড়ই বিরোধী ছিলেন। যখন ক্রান্ত বালিকাদিগের
 কত বয়সে বিবাহ হওয়া উচিত এই বিষয়ে কেশব বাবু
 প্রত্তি সমাজ সংস্কারকগণ সর্বিশেষ আলোচন করিয়া ত্রাঙ্ক-
 বিবাহ-বিধি বন্ধ করিবার চেষ্টা করিয়াছিলেন, তখন ডাক্তার
 সরকার নিষ্ঠীকচিত্তে সেই আলোচনমে ঘোপদান করিয়া
 বিজ্ঞানসম্মত স্বীয় মত প্রকাশ দ্বারা কেশব বাবুর সহিদেশ্য
 সাধনে সর্বিশেষ সহায়তা করেন।

তিনি কোন ঘৃতি বা বর্ণ বিশেষকে অযথা সম্মান প্রদান
 করিতে প্রস্তুত ছিলেন, না; বর্ণনির্বিশেষে তিনি গুণী
 লোকের মর্যাদা করিতেন। বিদ্যা বা জ্ঞান কোন এক জাতি
 বা বর্ণের মধ্যে আবদ্ধ থাকা সম্পর্কের পক্ষে ঘোরতর অনিষ্টের

କାରଣ ବଲିଯା ବିଶ୍ୱାସ କରିତେନ ; ଜ୍ଞାନ ବା ବିଦ୍ୟାୟ କୋନ ଜାତି
ବା ବର୍ଗବିଶେଷେର ଏକଚେଟିଯା ଅଧିକାର ଥାକିବେ ଇହା ତିନି ସହ୍ୟ
କରିତେ ପାରିତେନ ନା ।

ଡାକ୍ତାର ସରକାର ପ୍ରକୃତ “ହାତେ କଳମେ” ଲୋକ ଛିଲେନ ।
ଜଗଂ ମିଥ୍ୟା କି ସତ୍ୟ, ଜୀବ ଓ ବ୍ରକ୍ଷେର ଅଭେଦତ୍ୱ ପ୍ରଭୃତି ଯେ
ସକଳ ଜଟିଲ ପ୍ରଶ୍ନର ମୀମାଂସା କଥନ ଇଯ ନାହିଁ ଏବଂ କଥନ ହିଁ-
ବାର ମୁକ୍ତାବନା ନାହିଁ, ଏହି ସକଳ ବିସ୍ୱ ଲଇଯା ମାହାରା ନିଷ୍ଫଳ
ତର୍କ କରିତେନ ତାହାଦିଗେର ଉପର ତିନି ବଡ଼ଇ ବିରତ ଛିଲେନ ।
ତିନି ବଲିତେନ ଯେ, ତର୍କେ ଜଗଂକେ ମିଥ୍ୟା ବଲିତେଛି ଅନ୍ତଚ
ତାହାର ସମ୍ପୂର୍ଣ୍ଣ ବିପରୀତ ବିଶ୍ୱାସେ ସମସ୍ତ କାର୍ଯ୍ୟ କରିତେଛି,
ଇହାତେ ନିଜେର ଜୀବନେ କେବଳ ଅମତ୍ୟେର ପ୍ରଶ୍ନୟ ଦେଓୟା ହୟ
ମାତ୍ର ; ଏକଥିବା ଅମୂଳକ କଳ୍ପନାଯ ମାନୁଷ ଦିନ ଦିନ ହୀନଶକ୍ତି,
ଆସାର ଓ ଆକର୍ଷଣ୍ୟ ହଇମା ପଡ଼େ । ଏହି ଜନ୍ୟ ତିନି ମଧ୍ୟେ ମଧ୍ୟେ
ନିଷ୍ଫଳ ଦାର୍ଶନିକ ତାଙ୍କାଲୋଚନାର ବିରକ୍ତେ କଟାକ୍ଷପାତ କରିଯା-
ଛେନ । ତାହା ବଲିଯା ତିନି ଦର୍ଶନପ୍ରଶ୍ନେତା ଖ୍ୟାଗନେର ପ୍ରତି ଦେଖେ
ଶ୍ରଦ୍ଧାବାନ୍ ଛିଲେନ ନା, ତାହା ନହେ । ତାହାଦିଗେର ଜ୍ଞାନ ଓ
ବହୁର୍ଣ୍ଣତାର ପ୍ରତି ତିନି ସର୍ବଦା ବିଶେଷ ତାବେ ର୍ତ୍ତକ୍ତ ପ୍ରଦର୍ଶନ
କରିତେନ ।

ତିନି ଯେ ଶେଷପଦ୍ର ବିଜ୍ଞାନ ସଭାଯ ଲିଖିଯାଛିଲେନ, ତାହା
ହିଁତେ ତାହାର ଜୀବନେର ଶେଷ ଅଭିଲାଷ ପାଠକକେ ଜ୍ଞାପନ
କରିଯା ଏହି ପ୍ରକଳ୍ପର ଉପରିହାର କରିଲାମ ॥

“To you, my dear colleagues, from whom I have received the heartiest sympathy and support, and to all our educated young men who have not yet come forward as they should have, I leave this Science Association of ours as a legacy which, calculated to regenerate our country, you will, I dare say, try your best to improve and develop to its utmost capacity.”

ଶ୍ରୀଚୂଣୀଲାଲ ବନ୍ଦୁ ।

(৩৩)

শূন্য ভারত ।

৩মহাত্মা ডাক্তার সরকার মহাশয়ের বিয়োগে

• বিষাদোক্তি—

আহা ! কিংশোকৃতিমিরে ডুবিল ভারত !

মহেন্দ্র মিহির জ্যোতি হল অস্তগত !

বিদ্বান্মাদে দেব গুর

ঘর্তে যেন কল্পতরু,

নবু যুক্তি আবিকারে ছিল ধাঁৰ ত্রত ।

২

কোন্ দিব্যাকাশে পুন উর্দিবে আবার,

কোন্ লোক আলোকিবে সে জ্যোতি ওঁহাব

আহা এ ভারত পানে,

চাহ গো কৃপা নয়নে,

তুমি ব্যাধি সাঁগরে যে ছিলে কর্ণধার !

৩

ঐ যে কাঁদিছে কত নর মাঝীগণ

তব শোকে কাঁদে সভা সভা অগখন,

ঐ যে কাঁদিছে কত

পুস্তক প্রতি নিয়ত

রঞ্জি রাশি স্তপাক্তারে পত্রিকা লিখন ।

*8

কাঁদিছে রোগীর প্রাণ হয়ে তব ধৰণী,

কাঁদিছেন তবু শোকে যেন এ ধৰণী,

অসংখ্য লোচন কাঁদে,

আজি গো তব বিষাদে,

কাঁদিছে শুণীর মন কীবির লেখনী ।

(৩৪)

৫

কান্দিছেন দেবী বাণী অনুমানি মনে,—
 এমন স্তুপ্রিয় পুত্র জনমি ভূবনে,
 কেন দীর্ঘজীবি হয়ে,
 রহিলে না মর্ত্তালুয়ে,
 উচিং ছিল করিতে অমর সে জর্নে ।

৬

ধীক বিধির এ বিধি মনে জ্ঞান হয়,
 অবিধি এ চর্ষ চক্ষে, কিন্তু তাহা নয়,
 ডাকিয়া কহেন বাণী,
 শুন গো জগত প্রাণী,
 মহেন্দ্রে অমৃত আগি করেছি নিশ্চয় ।

৭

প্রথম অমর কীর্তি আতুর আশ্রম,
 বিদ্যা বিচক্ষণতার যশ অনুপীম,
 এমন ধীমান ভবে
 আর কি জনম লবে,
 তাই মহেন্দ্রের নাম মহেন্দ্রের সম ।

৮

পরে যে অস্তোপম অস্থত রতন,
 পুত্র তাঁর গুণধর বংশের ভূষণ
 'অতি সরল প্রহৃতি,
 ক্ষমা গুণে ধীম মতি,
 সৈত্যে নিষ্ঠা সর্ব কর্মে দক্ষতা কেমন !

৯

তাহে ভগবত ভক্তি সে মতির মাঝে,
 রতনে হীরক সম, কি হৃচারু সাজে,

(৩৫)

দরিদ্র আতুর জনে,
ওষধির বিতরণে,
রাখিতে অমর কীর্তি মানব সমাজে ।

১০

ভারতে শোভন যেন দীর্ঘজীব হয়ে,
পিতার সদৃশ নামে এই বঙ্গালয়ে,
বার স্নেহ করুণায়
দুসহ্য ব্যাধিতে হায় !
নিষ্ঠার পেয়েছি কতবার বিনাদ্যয়ে ।

• ১১ •

আছু দীন হীনে কত করিয়া যতন,
বাংসল্য ভাবে দেখেন পিতার মতন,
তাই পিতা বলি তাঁরেঁ ।
পীড়াকুপ পারাবারে
পাইয়াছি অসহ্য যে যাতনা ভীষণ

১২

তাহাতে অমৃত যম পিতা দয়াধার,
অমৃতের মত পিতৃ স্নেহে বারু বার,
নিজ তনকার জানে,
কতই ওষধি দানে, .
করেছেন আরোগ্য সদ্গুণে আপনার ।
নবীনকালী দৈর্ঘ্যে ।

(৩৬)

মহৎ জীবন ।

(স্বর্গীয় ডাক্তার মহেন্দ্রলাল সরকার, এম, ডি, ডি, এল, সি, আই, ই,)

ডাক্তার সরকারে তিরোধেনের সঙ্গে সঙ্গে যথার্থই বুঝি
বঙ্গের অঙ্গছেদ হইল । ইহা কিন্তু রাজার কর্ম নহে ; স্বয়ং
বিধাতার এ কর্ম । কি উদ্দেশ্যে তিনি ইহা সম্পাদন করিয়া-
চেন তাহা আমাদের অজ্ঞাত । তাহারই কৃষ্টারে বঙ্গ আজ
অঙ্গহীন । সে কুষ্ঠার বড় তীক্ষ্ণ—তাহার আঘাতে যাহা ছিন্ন
হয় তাহা আর রক্ষিত হয় না । বিশ্বনাথ বৈদ্যরূপে র্যাদি কথনও
ইহার চিকিৎসায় প্রযুক্ত হন তাহা হইলেও বোধ হয় যাহা
ছিল তাহা আর হইবে না ।

কিন্তু বিধাতা কি দয়া করিয়া এই অঙ্গহীন বঙ্গের দুর-
বস্থা ঘোঁটনে আবার শুভ্রবান হইবেন ? আমাদের দ্বারা ত
ইহার প্রতীকার হইবে না । ক্ষুদ্রকীটাণুকীট আমরা বিধাত-
দণ্ডের প্রতীকার কেমন করিয়া করিব ! তিনি যাঁহাকে
ক্রোড়ে ভুলিয়া লইয়াছেন তাঁহাকে ত আর ফিরিয়া পাইব
না । যে মহাপুরুষের গৃহে পদার্পণে পীড়িতের আর্তনাদ
মন্দীভূত হইয়া যাইত—দুরস্ত কাল ভীত ও কৃষ্টিত হইয়া
পশ্চাত্পদ হইত ; যাঁহার অসীম জ্ঞান, বুদ্ধি ও বিদ্যামুশীলন
দেখিয়া স্মরন সাগরপারস্থ পাঞ্চাত্য সুধীরণ পর্যন্ত মুক্ত
হইয়াছিলেন, সেই পুতুচরিত আর্যসন্তান আজ অমরধার্মে
পরম পিতার ক্রোড়ে সোহাগের শিশুটার ঘ্যায় ক্রীড়া করি-
তেছেন । আমরা তাঁহাকে কেবলায় পাইব ? এক উপায়,
তাঁহার প্রদর্শিত পথের পথিক হওয়া । তাহা হইলে, তাঁহাকে
পাইব কি না বলিতে পারি না, তবে মনে হয় তাঁহার পবিত্র
আত্মাকে স্বর্থী করিতে পারিব । মহেন্দ্রলাল স্বর্গে ধাকিয়া
আমাদের কায়ে সন্তুষ্ট হইলে আমরা বিধাতার অমুগ্রহ
লাভ করতে পারি । তাঁহার জীবিতকালে আমরা তাঁহার
নিকট বিশেষ ধার্মী হইয়াছিলাম । সে ধর্ম পরিশোধ করিবার

শক্তি বা সামর্থ্য আমাদের নাই। তবে তাহার প্রদর্শিত পথে
চলিলে আমরা পরম পিতার করণা পাইব।

মহেন্দ্রলালের জীবনী লেখা এ প্রবন্ধের উদ্দেশ্য নহে।
তাহার জীবনের কথা সংকলনেই অবগত আছেন। তবে
প্রতিভা, মনুষ্যস্ত প্রভৃতি যে সকল গুণে ভূষিত হইয়া তিনি
মহুষ্য-সমাজে দেবতার স্থায়পূজিত হইয়াছিলেন তরিষ্ণয়ে
হই একটী কথা বলিতেছি। তিনি আঁশেশ যেরূপ ভাবে
বিদ্যাশিক্ষা করিয়াছিলেন তাহা তাহার অলোকসামাজ্য
প্রতিভার পরিচায়ক। সটক্রিফ-প্রযুক্তি অধ্যাপকগণ মহেন্দ্র-
লালের প্রতিভায় চমৎকৃত হইয়াছিলেন। মহাত্মা সটক্রিফ,
তাহাকে এতই ভাল বাসিতেন যে মহেন্দ্রলাল যখন বিজ্ঞান
শিক্ষার্থ মেডিকেল কলেজে যাইতে চাহিয়াছিলেন তখন
তাহার অন্তর কান্দিয়া উঠিয়াছিল। : ওরূপ ছাত্রকে তিনি
নিজে না শিখাইয়া কোথায়, কাহার কাছে পাঠাইবেন?
সটক্রিফ তাহাকে কত বুবাইলেন। কিন্তু যখন মহেন্দ্রলাল
কিছুতেই স্বীয় সংকলন ত্যাগ করিলেন না তখন অধ্যাপক
মহাশয় সম্পূর্ণ অনিছায় তাহাকে যাইতে অনুমতি দিলেন।
ছাত্রের উপর অধ্যাপকের একপ স্নেহের দৃষ্টান্ত বড় বিরল।

মেডিকেল কলেজে অধ্যয়ন কালে মহেন্দ্রলাল অধ্যাপক-
দিগের সাতিশয় প্রিয়পাত্র হইয়া উঠিলেন। যথাকলে এম, ডি
উপাধিত্ব ভূষিত হইয়া তিনি দক্ষতা সহকারে এলা-
প্যাথিক চিকিৎসায় প্রয়োগ হইলেন। চিকিৎসা-শাস্ত্র বিশারদ
হইলেও সাহিত্য, বিজ্ঞানাদিতে তাহার অপরিসীম অনুরাগ
ছিল। চিকিৎসা, বিজ্ঞান ও সাহিত্যচর্চাই তাহার জীবনের
সর্বপ্রধান কার্য্য ছিল। তৎসাধনার্থ তিনি অছোরাত্র পরি-
শ্রম করিয়া অসুস্থ হইলেন না। একপ অলোকসামাজ্য অধ্যা-
বসায়, অদম্য উদ্যম, প্রকৃত আন্তরিকতা, গভীর কর্তৃব্যজ্ঞানঃ
অসাধারণ তেজস্বিতা—এদেরে একপ অতুলনীয়।

মহেন্দ্রলাল লক্ষ্মিত্তি এলোপ্যাথ ছিলেন—হোমিওপ্যাথিস বিষয়মে দেখিতেন। কিন্তু হোমিওপ্যাথির অসারতা প্রতিপন্থ করিবার মানসে তিনি উহার আলোচনা করিতে গিয়া উহার শ্রেষ্ঠত্ব উপলব্ধি করিলেন। কালে হোমিওপ্যাথিস তাঁহার পূর্ণ সহানুভূতি লাভ করিল। তাঁহার এই পরিবর্তন দেখিলে সেই প্রাচীন কথাটি হনে হয় :—

“Saul the greatest of persecutor became Paul the greatest of the disciples.”

হোমিওপ্যাথির উন্নতিকল্পে তিনি কি কঠোর পরিশ্রম শু আন্ত্যাগ করিয়াছিলেন তাহা সকলেই জ্ঞাত আছেন। যদি তাঁহার আয় মহাপুরুষ হোমিওপ্যাথির প্রচারে যত্নবান না হইতেন তাহা হইলে সমগ্র বঙ্গে আজ উহার ঐত সমাদর হইত না। স্বচিকিৎসক বলিয়া তাঁহার স্থিয়াত্তি কেবল বঙ্গে বা ভারতবর্ষে ছিল না ; তাঁহার বশঃসৌরভ বায়ুবাহিত কুশ্ম-স্বাসের ঘায় আজ সমগ্র জগতে পরিব্যাপ্ত।

শৈর্য, ধৈর্য, অর্থলালসা শূন্যতাৎপূর্বতি চিকিৎসোচিত গুণ তাঁহার পূর্ণমাত্রায় ছিল। চিকিৎসকের কার্য্য কি গুরুতর, কিরূপ হইলে জীবন মরণের দায়িত্বের ভার গ্রহণ করিতে পারা যায়, ডাক্তার সরকার তাহা যেমন বুঝিয়াছিলেন তেমন সকলে বুঝেন না। চিকিৎসকরূপে তিনি দয়াবতার ছিলেন। কেহ কেহ, জানি না কেন, ^১ কি উদ্দেশ্যে পরিচালিত হইয়া তাঁহার সে গুণ অঙ্গীকার করিতেন। আজ সেইজন্য সর্ব সমক্ষে মুক্তকল্পে বলিতেছি যে তাঁহার সমস্ক্ষে ওর্কুণ্ডি মিন্দাবাল্ড মহাপুরুষের প্রতি অসম্মান প্রদর্শন ব্যতীত আর কিছুই নহে, তাহার গৃহে শুক অপূর্ব দৃশ্য দেখিয়াছি। প্রতিদিন প্রাতে শত শত রোগী তথায় অতি যত্ন সহকৃতৈরে বিনামূল্যে চিকিৎসিত হইত। আশা করি, তাহার উপযুক্ত পুত্র, আমার অঞ্জতুল্য অযুতলাল পিতার সেই অতুলনীয় কীর্তি অক্ষুণ্ণ রাখিবেন।

মহেন্দ্রলাল বঙ্গবাস্তব, আত্মীয় স্বজনের পীড়ায় 'স্বয়ং
পীড়িত বোধ করিতেন ; এবং আপন শরীরের ভগ্নাবস্থাবশত
যখন চিকিৎসার্থ বাহিরে গমন করা একরূপ বঙ্গ করিয়া-
ছিলেন তখনও বঙ্গবাস্তবের বাটীতে চিকিৎসার্থ গমন করি-
তেন । স্বস্থাবস্থায় অনেক দীনদহঃখীর গৃহে তিনি দয়াবত্তাৱ
রূপে আবিষ্টুৰ্ত হইতেন ; এবং পীড়িতকে রোগমুক্ত করিয়া
নির্ণয় আনন্দ ব্যূত্তি অন্য কোন পুরুষারের প্রত্যাশা করি-
তেন না । চিকিৎসা কার্য্যে তাহার আন্তরিকতা, একাগ্রতা
ও দয়াদাঙ্কিণ্যাদি দেখিয়া মনে হয় তিনি মুণ্ড্যরূপে দেব-
কার্য্য করিতে অসিয়াছিলেন এবং সকল বাধা বিঘ্ন অতিক্রম
করিয়া তৎসীধন পূৰ্বক এখন দেবলোকে গমন করিলেন ।

বিজ্ঞান সাধনায় সিদ্ধিলাভ করিয়া ডাক্তার সরকার বাঙ্গা-
লায় বিজ্ঞানের পথ উন্মুক্ত করিয়াছিলেন । ঘনাঙ্ককারে অক-
স্মাং বিদ্যুদ্বীণ্পি হইলে পথভ্রান্ত পথিক যেমন পথ চিনিয়া
লয়, তেমনি এই অসাধারণ পুরুষপ্রদত্ত বিজ্ঞানালোক পাইয়।
অজ্ঞানাঙ্ককারাছৱ বঙ্গসন্তান উন্নতিৰ পথ দেখিতে পাইল ।
বিজ্ঞান সভা তাঁহার অক্ষয় কীর্তি । উহা তাঁহার সকল
কার্য্যের সার কার্য্য । উক্ত সভার প্রতিষ্ঠা ও উন্নতি সাধন
তাঁহার জীবনের মহাব্রত ছিল । তঙ্গ্যত তিনি প্রাণ পর্যন্ত
পণ করিয়াছিলেন । কঠ বাধা, কঠ বিঘ্ন, কঠ নৈরাশ্য
প্রতিপদে তাঁহার এ মহৎ কার্য্যের প্রতিকূলতাচরণ করিয়া
ছিল । কিন্তু সেই উদ্যোগী পুরুষসিংহ স্থির, ধীর ও
অৰ্থচিলিত ভাবে সকল দ্বিপত্তি অতিক্রম করিয়া উদ্যমহীন
সহানুভূতিশূন্য বাঙ্গালায় বিজ্ঞান লক্ষ্মীৰ 'প্রতিষ্ঠা করিয়া-
ছিলেন । কুবেরের ধন-ভাণ্ডারের অধিকারী হইলে দর্দিন্দ
যত স্বর্থী হয় বিজ্ঞান সভার উন্নতিতে বিজ্ঞানভিক্ষু মহেন্দ্রলাল
তদপেক্ষা স্বর্থী হইয়াছিলেন । কিন্তু বড় দুঃখেৰ বিময় তাঁহার
বিজ্ঞান সভার সম্যক উন্নতি হইবার পূৰ্বেই তিনি অৱৰ ধার্মৈ
চলিয়া গিয়াছেন । সমস্ত ব্ৰিটিশ সাম্রাজ্য হইতে দাসত্বপ্রথাৰ

উচ্ছেদরূপ মহাব্রত উদ্যাপন করিবালৈ পূর্বে মহামতি গ্রাণ-
ভিল্ সাপ' যেকুপ স্বর্গীয়োহণ করিয়াছিলেন ডাঙ্গাৰ
সৱকাৰেৱ ও সেইৱৰূপ হইল। কিন্তু সাপ' স্বর্গে থাকিয়া
দেখিয়াছিলেন, তাহার শিষ্য ও সহকূৱিগণকে তিনি যে
মহামন্ত্রে দীক্ষিত করিয়াছিলেন তাহারই বলে তাহার মহা-
ব্রতেৱ উদ্যাপন হইল। আমাৰ্যাও আশা কৰি মহাজ্ঞা মহেন্দ্-
লালেৱ এই মহাব্রত উদ্যাপনাৰ্থ তাহার শিষ্যমণ্ডলী প্ৰাণপণে
উদ্যোগী হইবেন। বিজ্ঞানসভাৰ উৱ্রতি দেখিলে উহাৰ
প্ৰতিষ্ঠাতাৰ স্বৰ্গীয় আজ্ঞাৰ তৃপ্তি হইবে।

মুহুৰ্দ্বলাল ধৰ্মপ্ৰাণ ও দৈশ্বরভজ্ঞ ছিলেন! ধৰ্মে তাহার
প্ৰবল আন্তৰিকতা ছিল—বাহু আড়ম্বৰ দেখাইতে তিনি
জানিতেন না। তাহার ঘ্যায় প্ৰকৃতাৰ্থে ধৰ্মপ্ৰায়ণ ব্যক্তি
সংসাৱেৱ অতি দুৱল্লভ। যিনি সত্যেৱ সেবক, কৰ্তব্যেৱ
পালক, দয়াৰ অবতাৱ, পুৰুষকাৱেৱ প্ৰতিমুক্তি, বিদ্যাৰ আকৱ,
জ্ঞানেৱ অবতাৱ—তিনি যদি অধাৰ্মিক হন তবে বোধ হয়
পৃথিবীতে ধৰ্ম নাই। যখন তিনি জীৱনেৱ প্রাণে আসিয়া
পড়িলেন, দুৱন্ত রোগ যখন তাহার দেহকে আশ্রয় কৰিল
তখন তিনি যে সকল সঙ্গীত রচনা কৰিয়াছিলেন তাহাতে
তাহার ধৰ্মপ্ৰাণতা ফুটিয়া বাহিৰ হইয়াছে।

আমাৰ বলিয়া মনে কৰি যাহা, দেখি সে সবই তোমাৰ।
কি দিয়া তকে পুজিব হে আমি কি আছে বল আৰ্থাৰ।
তোমাৰি এ ধন, দৈহ প্ৰাণমন, সঁপিলু শীপদে কৰহে গ্ৰহণ।
বাৱিধি হইতে বাৱিদ যেমন ঢাঁলে তাহে বাৱিধাৰ।
অয় কোন ধন, মাহি প্ৰয়োজন, স্থৱিতপথে জেগে থেকে অমুক্ষণ।
একমাত্ৰ তুমি হৃদয়েৱ ধন, নিত্য সত্য নিৰ্বিকাৰ;
ত'ব আমি ভাৱিতাৰ থাকিলে স্মাৱণে, কি ভয় ভাৱনা বিপদে মৱণে
ৰেখ দাসে স্থান দিও চৱণে, এই ভিক্ষা বাবু বাবু।

(৪১)

(২)

তয় করো না রে মন, দেখে শমন আগমন,
 শক্তি নয় সে পরম বন্ধু কর তারে আলিঙ্গন।
 এসেছে প্রভুর আজ্ঞায়, লয়ে যেতে তোমায়,
 করিতে তোমার সব দুঃখ জালা বিমোচন।
 বাঁধা আছ ভূমগুলে, ঝুঠিন মায়া শৃঙ্খলে,
 এসেছে সে কাটিতে ঐ দারণ বন্ধন।
 দেহ পিঞ্জরের দ্বার করি উন্মোচন, .
 দিতে তোমায় স্বর্খময় অনন্ত জীবন।
 পাইয়া নৃতন জীবন, দেখিবে তুমি তখন,
 যে সব দুঃখ পেয়েছিলে যায় নাই বিফলে,
 সে স্ফৰ দুঃখ হয়ে আছে, নিত্য স্বর্খের কারণ,
 (কৃপাময়ের শাসন) নহে কভু নহে কভু অনর্থক পীড়ন।
 যে ভাবে তিনি কালের ক্ষেত্রে আত্মসমর্পণ করিয়াছিলেন
 তাহা প্রকৃত ধার্মিকের পক্ষেই সন্তুষ্ট। তিনি নিভৌর্কাচিতে
 শয্যায় উপবিষ্ট থাকিয়া সহাস্যবদনে হৃত্যকে আলিঙ্গন
 করিয়াছিলেন। তাহার প্রতিভাপ্রদীপ্ত মুখের কোনরূপ
 বিফুতি হয় নাই—তিনি যেন স্বরলোকস্থ স্বর্খস্থপে বিলীন
 হইয়া গেলেন।

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শেষ কথা। মহেন্দ্রলালের স্মৃতিরঞ্চার জন্য আমাদিগের
 কিছুই করিবার প্রয়োজন নাই। তবে যাহাতে তাহার
 আজ্ঞার পরিপূর্ণ হয় তাহা আমাদিগের শ্রীণপণে করা কর্তব্য।
 অনেকে বলিবেন তাহার জ্ঞায় ব্যক্তির প্রস্তরমূর্তি থাকা
 উচিত। আমি বলি তাহার প্রয়োজন নাই। সকল হৃদয়েই
 তাহার প্রতিমূর্তি প্রতিষ্ঠিত থাকিবে। তিনি যে কার্য
 করিয়া গিয়াছেন তাহাতেই তাহার স্মৃতি অক্ষুণ্ণ থাকিবে।
 মহাজ্ঞার প্রতিমূর্তি দেখিলে আমাদের হয়ত তৎপৰ হইতে
 পারে; কিন্তু তাহার পবিত্র আজ্ঞার তাহাতে তৎপৰ হইবে
 না। তিনি যে কার্য করিতে জাগতে আসিয়াছিলেন তাহার

সিক্রিতেই তাহার পবিত্র আত্মা স্থৰী হইবে। যদি এই বিস্তীর্ণ মহানগরীতে এবং অপরাপর স্থানে বড় বড় হোমিও-প্যাথিক দাতব্য চিকিৎসালয় স্থাপিত হয়, যদি বিজ্ঞান সভার সম্যক উন্নতি সাধিত হয় তবে, মুক্তকৃষ্টে বলিতে পারি, মহাত্মা মহেন্দ্রলালের আত্মার আনন্দের অবধি থাকিবে না।

—সমালোচনী, ফাল্গুণ ১৩১০। শ্রীহরনাথ বসু ॥

ডাক্তার সরকার।

ডাক্তার মহেন্দ্রলাল সরকার, এম ডি, ডি এল; সি আই ই, মহোদয়ের নাম “মৰনুৱেৱ” পাঠকগণের অঙ্গাত নাই। কন্ধবীর মহেন্দ্রলালের নাম পৃথিবীর প্রত্যেক সভ্য সমাজে সুপরিচিত। কি ইংলণ্ডে, কি আমেরিকায় ডাক্তার সরকার বলিলে একমাত্র মহেন্দ্রলাল সরকারকেই বুঝায়। মহেন্দ্রলাল দীন কৃষক সন্তান, কেবল মাত্র অসাধারণ অধ্যবসায়, অমানুষী প্রতিভা ও অটল বিশ্বাসের বলে বিশ্বব্যাপী খ্যাতি অর্জন করিয়া গিয়াছেন।

চারি বৎসর বয়ঃক্রম কালে তাহার পিতা তারকনাথ সরকারের ঘৃত্য হয়, ‘এবং নয় বৎসরের সময় তাহার মাতৃ-দেবীর লোকান্তর ঘটে।’ অতি অল্প বয়সেই তিনি পিতা মাতার স্নেহে বঞ্চিত হইলেন,—সম্মুখে অনন্ত সংসার, বালক মহেন্দ্রলাল নিরাশ্রয় অবস্থায় বেনোপ কায়রেক্ষে মাতুল-লয়ে দিন যাপন করিতে লাগিলেন। ছোট মাতুল বাবু মহেশচন্দ্ৰ ঙ্গোয় মহেন্দ্রলালকে খুব স্নেহ করিতেন, কিন্তু তাহার অবৰ্হীও ভাল ছিল না। মহেন্দ্রলালু সামান্য বাঙালা শিখিয়া, ইংরাজী অধ্যয়ন করেন, ইহার পর তাহার মাতুল তাহাকে হেঁরার স্থুলে ভৰ্তি করিয়া দেন্ত! সৌম্য মুক্তি, সরল হৃদয়

মহেন্দ্রলাল শিক্ষক যাত্রেরই প্রিয় ছিলেন। তিনি হেয়ার স্কুলের শেষ পরীক্ষায় সর্বোচ্চ স্থান অধিকার করিয়া এবং জুনিয়র স্কুলারসিপ পাইয়া হিন্দু কলেজে ভর্তি হন, সেখানেও তিনি শেষ পরীক্ষায় সর্বোচ্চ হইয়া সিনিয়র বৃত্তি লাভ করেন।

হেয়ার স্কুল হইতে আরম্ভ করিয়া মেডিকেল কলেজ পর্যন্ত মহেন্দ্রলাল সঞ্চারণে প্রথম স্থান অধিকার করিয়া-ছিলেন; তিনি কখনও বিতীয় হন নাই। বৃত্তি মেডিল প্রতিতি তাঁহারই একচেটিয়া ছিল।

মেডিকেল কলেজে তিনি সকল অধ্যাপকের বিশেষ প্রিয়-পাত্র ছিলেন। বাল্যকালেই তাঁহার প্রিয় জ্ঞান-পিপাসা দৃঢ় হয়, কোন নৃতন তত্ত্ব জ্ঞানিবার জন্য তাঁহার মন সর্বদা উৎসুক থাকিত। তাঁহার একজন সহপাঠি বলেন,—“মেডিকেল কলেজে অধ্যয়ন কালে মহেন্দ্রলাল এমন সুন্দর মুদ্দর প্রশ্ন করিতেন যে, অধ্যাপকগণ সময়ে সময়ে সম্যক উত্তর দিতে সক্ষম হইতেন না, পরে অনেক ভাবিয়া চিন্তিয়া মহেন্দ্রলালের প্রশ্নের উত্তর মনিয়া দিতেন। মহেন্দ্রলাল শুনিয়া আনন্দে উৎফুল্ল হইয়া উঠিতেন। শিক্ষকগণ মুহূর্তের জন্যও তাঁহার প্রতি ক্রুক্র হইতেন না।” মহেন্দ্রলালও আজীবন শিক্ষকগণের অসীম জ্ঞানের কথা গর্বের সহিত উল্লেখ করিতেন।

মেডিকেল কলেজের এম, ডি, পরিষ্কায় প্রথম স্থান অধিকার করিয়া ঘশোমাকুট মন্তব্যে ধূরণ পূর্বক মহেন্দ্রলাল ক ঘৰ্কেজ্বে প্রবেশ করিলেন। এলোপ্যাথি মতে চিকিৎসা আরম্ভ করিয়া তিনি দিন দিন খ্যাতি ও প্রতিপত্তি লাভ করিতে লাগিলেন, জনসাধারণ সত্ত্বনয়মে তাঁহার পানে চাহিয়া রহিল। এরপ সময়ে একটা নৃতন ঘুটনা ঘটিল; মহেন্দ্রলাল এতদ্বিন হোমিওপ্যাথিকে ‘জলপত্র’ চিকিৎসা বলিয়া উপর্যুক্ত করিতেন, রাজেন্দ্র দন্তকে quack হাতুড়ে বলিয়া হাঁসিয়া উড়াইয়া দিতেন, সহসা তিনি Morgan's Philosophy of Homeopathy নামক পুস্তক পড়িয়া হোমিও-

প্যাথিতে বিশ্বাসী হইলেন। সাধারণ সভায় অগণ্য শহযোগী ডাক্তারগণের সম্মথে হোমিওপ্যাথিতে তাঁহার বিশ্বাস স্বীকার করিলেন। চারিদিকে একটা কোলাহল পড়িল, সহযোগীগণ অবঙ্গার সহিত ডাক্তার সরকারকে উপহাস করিতে লাগিলেন,—তাহাকে অপদষ্ট করিবার জন্য ষড়যন্ত্র চলিতে লাগিল ;—মহেন্দ্রলাল ‘এক ঘৃণে’ হইলেন। ডাক্তার ফেরার মহেন্দ্রলালকে বলিলেন,—“একবার ভাবিয়া দেখ একপ ভাবে নৃতন পথ অবলম্বন করিলে তোমার জীবিকা নির্বাহের উপায় রোধ হইবার সম্ভাবনা, একবার উদরের ভাবকা ভাবিয়ো।” ডাক্তার অবনত বদনে বলিলেন—“লাভ ও ক্ষতির কথা ভাবিতে পারিতেছি না, যাহা সত্য জানিয়াছি তাহা না করিলে আমার অধম্ব হইবে”।

দরিদ্র মহেন্দ্রলালের মুখে একথা বড় সহজ নয় ; যাহার অনশনের সম্ভাবনা সে আজ অপরিচিত পথে যাইতে অঙ্গসর এ দৃশ্য জগতে স্থলভ নহে।

যাহা হউক নৃতন পথে মহেন্দ্রের জয় হইল, এই চিকিৎসা প্রগালীতে তিনি শত সহস্র রোগীকে অসাধ্য পীড়া হইতে মুক্ত করিতে লাগিলেন। প্রধান প্রধান রাজ কর্মচারী—চিক্ষ্মাস্তু, ম্যাজিস্ট্রেট, রাজা, মহারাজা তাঁহার দ্বারা হইলেন, মহেন্দ্রের যশে-সৌরভে দিগন্ত পূর্ণ হইল।

গভর্নেন্ট তাঁহার গুণের মূল্য বুঝিলেন ; লর্ড ব্রিপন ডাঃ সরকারকে C. I. E. উপাধি দান করিলেন ; বিশ্বিদ্যালয় তাঁহাকে সম্মানসূচক ডি, এল, উপাধি দানে, সমানিত করিল। মহেন্দ্রলাল নানা সম্মানে ভূষিত হইলেন।

জীবনে তিনি অসংখ্য কার্য করিয়াছেন, তিনি চারিবার লেজিস্লেটিভ কাউন্সিলের সভ্য হন, ৩০ ষৎসর কাল Faculty of Arts এর সভাপতি থাকেন,—কলিকাতার সেরিফ পদে কার্য করেন। তিনি যে কত কার্য করিয়াছেন,

কত মাননীয় পদে নিযুক্ত হইয়াছেন তাহা সমস্ত বলিতে গেলে এ ক্ষুদ্র প্রবন্ধে স্থান সংস্কুলান হওয়া কঠিন। আমরা তাহার চরিত্র সম্বন্ধে এক্ষণে দ্রুই চারিটি কথা বলিব। তিনি কিরূপ অধ্যবসায় সহকারে বিজ্ঞান সভা স্থাপন করেন, কত বাধা বিষ্ণ অতিক্রম কয়িয়া তাহার অবিতীয় কৌর্তিস্তন্ত, বাঙ্গালীর গোরবস্থল, বিজ্ঞান সভার প্রতিষ্ঠা করেন, তাহা সকলেই জানেন, সে সম্বন্ধে আলোচনা করা বাহ্যিক মাত্র।

ডাক্তার সরকার পরম সত্যবাদী ও সত্যসেবক ছিলেন। সত্যই তাহার জীবনের সহচর, সত্যই তাহার গুরু, সত্যই তাহার দেবতা। মিথ্যাকে তিনি হৃদয়ের সহিত স্থুল করিতেন, তিনি একস্থানে বলিয়াছেন “I have an absolute hatred for everything false আমার মিথ্যার উপর একটা স্বাভাবিক স্থুল আছে, আমি মিথ্যা কোন ক্রমেই সহ করিতে পারি না, সেই জন্য সময় সময় আমাকে কর্কশ হইতে হয়।” ডাক্তার মহেন্দ্রলাল স্পষ্টবাদী ছিলেন। কাহারও মুখ চাহিয়া কথা বলিতে জানিতেন না। ০ যাহা সত্য তাহাই শিরোধার্য্য, যাহা মিথ্যা তাহা স্থুল্য, জীবনে ডাঃ সরকার ইহাই বুঝিয়াছিলেন। সত্যের জন্য সময় সময় তাহাকে পরূষ ব্যবহার করিতে হইত, আমরা তাহার কয়েকটি ঘটনা উল্লেখ করিব। ডাঃ সরকারের পৌত্রের প্রাইভেট টিউটোর এক সময়ে তাহার পৌত্রকে স্কুলে ভর্তি করিবার কালে তাহার বয়স ৬ মাস কমাইয়া দেন, ডাঃ সরকার তাহা শুনিয়া শিক্ষককে তৎক্ষণাত স্কুলে যাইয়া ঠিক বয়স জিখিয়া দিতে অনুদেশ করেন এবং অবিলম্বে বিদায় হইতে বলেন। শিক্ষক ক্ষমা প্রার্থনা করায় পুনরায় কার্য্য পাইবেন বটে কিন্তু ডাক্তার তাহাকে বলিয়া দ্বিলেন, “তুমি প্রথম হইতে তোমাকে ছাত্রকে মিথ্যা কহিতে শিখাইতেছ, তোমার মত শিক্ষককে রাখা উচিত নহে, এবার ক্ষমা করিলাম, বারাস্তরে যেন ঐরূপ না হয়।” ..

যখন ডাঃ সরকার কলিকাতার সেরিফ ছিলেন, তখন বর্ষা

হইতে প্রত্যাগত লর্ড ডাফরিণকে অভ্যর্থনা ও প্রশংসাপত্র দিবার জন্য একটি সাধারণ সভা আহ্বান করিবার জন্য তিনি আদিষ্ট হন। এই সময়ে মহেন্দ্রলাল বলিয়াছিলেন, “আমি সেরিফ আমাকে বাধ্য হইয়া সভা আহ্বান করিতে হইবে, কিন্তু জিজ্ঞাসা করি, লর্ড ডাফরিণকে বর্ষায় ডাকাতি করার জন্য কি প্রশংসাপত্র দেওয়া হইবে?” এন্তপ স্পষ্টবাদিতা বিরল !

মফঃস্বলস্থ একজুন হোমিওপ্যাথিক ডাক্তার মহেন্দ্রলালকে দেখিতে আসেন,—অনেক তোষামদের পর একখানি বাঙালি হোমিওপ্যাথি মেটেরিয়া মেডিকা ডাঃ সরকারকে সমালোচনীর জন্য দেন,—পুস্তকখানি কবিতায় লেখা। তিনি পুস্তক পাইয়াই জুলিয়া উঠিলেন, “এ কি ? তুমি দেখছি পাগল ! কবিতার্থ মেটেরিয়া মেডিকা ইহা কি ছেলেদিগকে মামতার স্থায় পড়াইতে হইবে ? তোমার অন্য ক্ষমতা না থাকুক আর্থ-নাশের ক্ষমতাটা বেশ আছে !” ডাক্তার লজ্জায় অধোবদন হইয়া বিদায় লইলেন। তিনি এইরপ্ত সময় কর্কশ হইতেন।

আর একবার একজন সন্ধ্যাসী ডাক্তারের সহিত সাক্ষাৎ করিতে আসেন, তিনি বাঙালী কিন্তু সাজটা অনেকটা পাঞ্জবী গোছের করিয়াছিলেন। তিনি প্রথমেই হিন্দিভাষায় কথাবার্তা আরম্ভ করেন। ডাক্তার তাঁহাকে দেখিয়াই চিনিতে পারিয়া বলিলেন “তুমি ত খাঙ্গালী, তোমার এ মরণ কেন ?” সন্ধ্যাসী অপ্রস্তুত হইয়া বাঙ্গলা ভাষায় কহিতে লাগিলেন।

ডাক্তার সরকার সময় সময় কর্কশ হইলেও তাঁহার হাত্য অতি কোমল ছিল, ফল্গু মনীর মত তাঁহার অন্তরে অন্তরে দিবানিশি ক্ষেত্র, প্রীতি, দয়া আবিরত প্রবাহিত ছিল। তাঁহার চরিত্র কুসুম-কোমল, কিন্তু নিমিষের ঘণ্টে বজ্রবৎ কঠিন হইত।

“উক্ষেত্র মগ্ন্যা তপ সংপ্রযোগাত
শৈত্যং হি যৎশা প্রকৃতির্জনস্য”

সময় সময় জল অধির উভাপে উঁঝ হয় বটে কিন্তু শৈতাই
তাহার প্রকৃতি ; ডাক্তার সরকার সম্মক্ষেও এ কথাটি সম্যক
প্রযোজ্য ।

ডাক্তারের হস্ত দয়ায় পূর্ণ ছিল, তাঁহার দয়ার প্রকৃতি
নির্দশন বৈদ্যনাথের রাজকুমারী কৃষ্ণাশ্রম । তিনি যখন
আত্ম কৃষ্ণাগণের যন্ত্রণা দেখিতেন, যখন তাহাদের দুঃখের কথা
শুনিতেন, তখন চক্ষের জল রোধ করিতে পারিতেন না, যথা-
সাধ্য তাহাদের দুঃখ বিমোচনে বন্ধপরিকরণ হইতেন । মহেন্দ্র
গালি জীবনপ্রভাতে অশেষ যন্ত্রণা ভোগ করিয়াছিলেন তাই
কাহারও দুঃখ দেখিলে আত্মস্মরণ করিতে পারিতেন না ।
যখন গায়ক গাহিত,—

‘হরি দুঃখ দাও যে জনারে
তার কেউ দেখে না মুখ : অঙ্গ বৈযুথ

দুঃখের উপর দুঃখ দাও হে বারে বারে

ডাক্তার দরদর ধারে অশ্রু বিসর্জন করিতেন । শুন্দমুখে
কেহ মিকটে দাঢ়াইলে পিতার ঘায় মেহর সহিত তাহার
সহিত কথা কহিতেন । প্রতিদিন নিয়মিতরূপে তিনি শত শত
রোগীকে বিনামূল্যে ঔষধ প্রদান করিতেন । তাঁহার একাপ
দান অসংখ্য ছিল । ডাক্তার সরকারের চিকিৎসাপ্রণালী নৃতন
ধরণের ছিল, তিনি ঔষধের অপেক্ষা পথের উপর অধিক
নির্ভর করিতেন, সামান্য খাদ্যের পরিবর্তন করিয়া তিনি
কঠিন কঠিন রোগ আরোগ্য করিয়াছেন । তাঁহার রোগীর
আত্মায়কে রীতিমত ‘ডায়রি’ রাখিতে হইত ; তিনি পুজানু-
পুজ্ঞরূপে প্রত্যেক symptom দেখিয়া ঔষধ নির্বাচন করিতেন
তাহার ঔষধ খুবই কমই বিফল হইত । তিনি অধিক ঔষধ
দিতেন না ; অধিক ঔষধ দেওয়ার ভয়ে তিনি সময় সময়
ঔষধ মা দিয়া কেবল পথের নির্বাচন করিতেন, সঁও, চা-
পাটা, আলু, পটল ও দুঃখই তাঁহার পথ্য ছিল, রোগীবে

অনেক দিন পর্য্যন্ত অম দিতেন না, সময় সময় রোগীকে
বৎসরাধিক কাল রুটী খাইতে হইত।

তিনি অধ্যয়ন করা ভাল বাসিতেন, নিজে সমস্ত জীবন
পরীক্ষার্থীর ঘ্যায় নিয়মিত রূপে পড়িতেন, রোগশয্যায়ও পড়ার
বিরাম ছিল না। অভেল, কাব্য, গণিতশাস্ত্র, জ্যোতিশ,
দর্শন, বিজ্ঞান, ধর্মশাস্ত্র ও চিকিৎসাশাস্ত্র তিনি সমান আগ্-
হের সহিত পাঠ করিতেন, তিনি প্রচুর পরিমাণে পুস্তক ক্রয়-
করিতেন, তাহার পুস্তকাগারের ঘ্যায় পুস্তকাগার খুব কমই
দৃষ্ট হয়। তাহার প্রতিভা সর্বতোমুখী ছিল। তাহার
ঘ্যায় প্রবল জ্ঞান-পিপল ব্যক্তি পৃথিবীতে নিৰ্মাণ বিৱল,
শেষ বয়সেও তিনি আৱৰী ও পারসী শিখিয়াছিলেন, সেখ
সাদীর কৃতিতা তিনি আগ্রহের সহিত পড়িতেন,—সেখ
সাদীর একটি কবিতাৰ দুই লাইনেৰ ইংৰাজী অনুবাদ
আমৱা নিম্বে উকৃত কৰিয়া দিতেছি।—

“For the sake of knowledge consume
thyself like a candle.”

এই কথাটি তাহার জীবনেৰ মূলমন্ত্র ছিল। হাফেজ
প্ৰভৃতি মহাকবিৰ বাঙালা ও উর্দু সংস্কৰণ গ্ৰন্থ অনেক ক্ৰয়
কৰিয়াছিলেন। (ক্ৰমশঃ)

শ্ৰীকুমুদৱজ্ঞন মল্লিক।
নবনূৰ—জৈষ্ট ১৩১১।

ডাক্তার সরকার।

ভুবিখ্যাত বিলাতী কৃষ্ণণ 'ক'রি বার্গস্ বলিয়াছেন যে—
সামাজিক ও অন্যান্য লোকিক নিয়মে ব্যক্তিবিশেষকে যতই
হীন শ্রেণীতে বদ্ধ রাখিতে চেষ্টা করা হউক না কেন—সে
সমস্ত চেষ্টা ও নিয়ম সঙ্গেও মানুষ মাত্রেই মহৎ। সোণায়
গিনির ছাপ দিয়া তাহাকে সরকারী মুদ্রা করিতে পারে যায়
বটে কিন্তু তাহাতে তাহার প্রকৃত মূল্যের কিছুই হাস্ত হচ্ছি
হয় না। সোণা যা তা সর্বদাই ও সর্বত্রেই সোণা; গিনির
ছাপ ছাপ মাত্রেই! মানুষও সেই সোণা; সামাজিক ও অন্যান্য
পদগোরব সেই গিনির ছাপ মাত্র !

যে মহাপুরুষের নাম এই প্রবন্ধের উপরে মন্ত্রিত হইয়াছে,
র্যাহার প্রতিকূপ এবারের উমার শ্রী বৰ্দ্ধিত করিয়াছে, র্যাহার
স্বৰূপ জীবনী মাহসূমির মুখ মনুষ্য সমাজে কতকটা পরিমাণে
এ অভাবের দিমেও উজ্জ্বল করিয়াছে, যিনি মণ্ডের কর্তব্য
মহৎকূপে সম্পন্ন করিয়া স্বদেশী বিদেশী অন্ককে শোকার্ত
করিয়া গ্রহণ কর্তব্যমুখে সম্প্রতি র্দিবধূমে গমন করিলেন—
সেই পুণ্যকীর্তি ডাক্তার মহেন্দ্রলাল সরকার একজন খাঁটা
সোণারই মানুষ ছিলেন। তিনিও কবিবরে, ন্যায় কৃষী-
জীবনের দীপ্তি গৌরবে নিজের কুল পবিত্র করিয়া, স্বজাতীয়
নাম ধন্য করিয়া, মনুষ্যের মহত্ত্ব অক্ষুণ্ণ রাখিয়া, যিনি তাহা-
কে পাঠাইয়া ছিলেন তাহারই কার্যের উচ্চতর-পর্যায়ভূক্ত
জ্যোর্ণগণের সঙ্গে আজি নিভীকবক্ষে গিয়া ঘোগ দিয়াছেন।

পূজ্যপাদ ডাক্তার সরকারের বংশপ্রসঙ্গে এ কথা স্বতঃই
মনে আসে যে বুঝি বা বিধাতা জাতিভেদ-প্রীতির ভারত-
বাসীকে চৈতন্য দান করিবার জন্যই এই মহাশ্বাকে জন-
সাধারণের হীন বুদ্ধিতে হীন বিবেচিত কুলে উত্ত করিয়া-
ছিলেন। পুণ্যঞ্চাক স্বর্গীয় বিদ্যাসাগর মহাশয় না কি বাল-
তেন “দেশের মধ্যে মানুষ ঢো দেখতে পাই খালি একটা
কাঁশারিব ছেলে ও একটা তেলির মেয়ে”—অর্থাৎ ধর্মশ্রেষ্ঠ
দয়াধর্মের সৈকু-শ্রেণীতে শুধু (এখন লোকান্তরিত) শ্রীযুক্ত
তারকচন্দ্র প্রামাণিক ও শ্রীমতী মহারাণী স্বর্ণময়ীকেই দয়ান্ত
অবতার বিদ্যাসাগর মহাশয় গণ্য মনে করিতে পারিতেন।
আর আজ আমাদের বলিতে হইতেছে কিছুকাল ধরিয়া
দেশের মধ্যে মানুষের মত মানুষ ছিল এক সেই চাষার
ছেলে শ্রীযুক্ত ডাক্তার স্নারকার! এ কথা দেশের সকল শ্রেণীর
লোককেই আজ স্বীকার করিতেই হইতেছে—ও তাঁহারা
স্থানে সহিতই স্বীকার করিতেছেন—যে এখন আমরা যাহাঁ
অভাবে ক্লিন্ট সেই শুন্দচেতা, বিজ্ঞানসেবী, স্বদেশহিতৈষী
মহাপুরুষ আমাদের অধিকাংশের অপেক্ষাই অনেক বড়
ছিলেন—বর্ণাসন-জর্জের বঙ্গে তিনি এক হীন-কথিত শ্রেণীতে
জন্মগ্রহণ করিয়াও জন্ম, বুদ্ধি ও চরিত্রবলে অনেক বর্ণগব্ব-
দর্পিত ব্রাজগকে বর্ণনিমে ফেরিয়া গিয়াছিলেন। হায়, যদি
জাতিভেদের কঠোর নিয়ন্ত্রণ অতিপূর্বের ন্যায় পূর্ণভাবে প্রবল
থাকিত তাহা হইলে হয় ত বঙ্গদেশ ও মনুষ্যসমাজ মহেন্দ্র
সরকারের নাম গন্ধও জানিতে পারিত না ; তাঁহার স্বরূপ
জীবনের সমস্ত ‘দস্তাবনা’ কোন্ অনিছা-গৃহীত বংশ-ব্যবহা-
রের মধ্যেই শিলাইয়া যাইত। সে যাহাই হউক, সমাজ
সম্বন্ধে বিস্তর মতভেদ সত্ত্বেও ডাক্তার সরকারের স্বোপার্জিত
উচ্চতা সম্বন্ধে মতান্তর মাত্র নাই, ইহা অত্যন্ত স্থানেই
বিষয়।

হাওড়ার ১৮ মাইল পশ্চিমে পাইকপাড়া গামে ১৮৬৩ খ্রীষ্টাব্দের ২ৱা নভেম্বরে ডাক্তার সরকারের জম্ম হয় ; ইহার পূর্বপুরুষগণের এক সময় বেশ অবস্থা ভাল ছিল ; কিন্তু ইদানীঁ তাহা নিতান্ত খারাপ হইয়া গিয়াছিল, এবং একখানি অতিক্ষুদ্র কুটীরেই শুনিয়াছি ডাক্তার সরকার ভূমিষ্ঠ ও বৰ্ণিত হন ; মনে করিয়া উন্মোৎসাহের পুলকে কঠিকিত হইতে হয়, যে এই দুরীদু শিশুই একদিন মত ও চরিত্রের মহত্বে রাজাধিরাজকেও অগ্রাহ্য করিতে পারিয়াছিলেন।
ক্ষুবাজার নেবৃতলায় তাহার মাতুলালয়ে থাকিয়াই তাহার শিক্ষাদি সম্পন্ন হয়। তিনি প্রথমে পাড়ার পাঠশালায় ও পরে হেয়ার ক্লে পড়েন ; তৎপরে জুনিয়ার স্কুলৰ শিপ পাইয়া হিন্দু-কলেজে যান ; সেখানে শিক্ষকদিগের প্রিয়পাত্র হন ও গণিত, সাহিত্য ও দর্শনাদিতে ঘবেক উন্নতি লাভ করেন। ইহার পর ইনি মেডিকেল কলেজে পড়িয়া এল, “এম, এস, পরীক্ষায় উত্তীর্ণ হন ; এখানে প্রায় সকল বিষয়েই পারদর্শিতা দেখাইয়া অনেক মেডেল, প্রাইজ ও স্কলারশিপ অর্জন করেন। ১৮৬৩ খ্রীষ্টাব্দে বিখ্যাত ডাঃ ফেরারের ইচ্ছায় তিনি এম, ডি, পরীক্ষা দেন ও তাহাতে সর্ববিপ্রথম স্থান গ্রহণ করিয়া উত্তীর্ণ হন,—প্রসিদ্ধ ডাক্তার উজগবন্ধু বশু মহাশয় দ্বিতীয় স্থান পাইয়াছিলেন। কলিকাতাৰ বিশ্ববিদ্যালয়ের প্রথম এম, ডি, হন ডাক্তার উচ্চবৃক্ষমার দে ; তাহার পরে ডাক্তার সরকার।

— ইহার পৰি তিনি ব্ৰিটিশ ঐক্যকল এসোসিয়েশন প্রতি ও বিশ্ববিদ্যালয়ে অনেক গৌৰবৰে সম্মান-পদ গ্ৰহণ কৰেন। তাহার অ্যালোপ্যাথিক চিকিৎসা প্ৰণালী পৰিত্যাগ কৰিয়া হোমিওপাথ ইঙ্গীয়াৰ তাঁহাকে প্রথমে অনেক নিৰ্যাতন গিত হয়। এই ব্যাপাকে তাঁহাকে প্রথমে অনেক নিৰ্যাতন ও অৰ্থহানিও সহ্য কৰিতে হৈয়, কিন্তু তিনি যাহা কৰ্তব্য-

বলিয়া বুঝিয়াছিলেন নিঃশঙ্ক সাহসে ও অকাতর আনন্দে
তাহাই করিয়া গিয়াছেন। পাশ্চাত্য স্ববিধ্যাত হোমিওপ্যাথিক
চিকিৎকগণও তাহার বিচক্ষণতাকে সম্মান করিতেন ও তাহার
ঘূর্ণ নিজ পুস্তকে প্রচার করিয়াছেন। অবশ্য চিকিৎসার
প্রগাঢ়ী বিশেষের যোগ্যতা সম্বন্ধে কোন মতাগত এখানে
প্রকাশ করা হইতেছে না। প্রসঙ্গর্থে ডাক্তার সরকারের
সম্পাদিত কলিকাতা জার্ণাল অফ মেডিসিনের শীর্ষশ্লোক,
উক্ত করা অসম্ভব হইবে না—

“তদেবং যুক্তি বৈবজ্যং যদারোগ্যায় কঞ্চতে ।”

তাহাই যোগ্য উৎস যাহা আরোগ্য আনয়ন করে।

তিনি যে ধৈর্য ও স্নেহের সহিত রোগীর ক্লেশ নিবারণে
চেষ্টা করিতেন তাহাতে তাহার প্রতি অতি পার্মণ্ডেরও ভক্তি
উচ্ছাপিত না হইয়া থাকিতে পারিত না। তাহার শাস্ত্ৰ-গুৰু-
সুন্দর-সংযোগ মূর্তি দেখিয়া এক এক সময় সত্যই মনে হইত,
ইনি হিন্দুর উদারতার আদর্শ-দেবতা চিকিৎসা শাস্ত্রের
প্রবৃত্তক শিবচরিত্রের ছায়ায় সংগঠিত। রোগীর প্রতি দে
যে কি শাশ্রত-সকরূপ মাতৃতুল্য স্নেহ !—যে চক্ষে না দেখি-
য়াছে তাহাকে তাহা বুবান যায় না। তার পর তাঁর একটি গ্রা-
চেষ্টা ; বিনা মূল্যে চিকিৎসা করিতেছেন—“আর আশা
নাই—এখন আর কেন কষ্ট করে’যাবেন ?” তাহার সহকারী
ডাক্তার ও রোগীর স্বাস্থ্যের এই কথা বলিলে তিনি বিলি-
লেন,—“নিশ্চয় যাব, যতক্ষণ শ্বাস—।” আর একদিন সন্ধিট-
সময়ে অয়েলে ‘ওয়ুধের অপব্যবহাৰে তাহার’ রোগীটা অস্তুজ-
দশায় আনীত হইয়াছে শুলিয়াই বেচারা কাঁদ কাঁদ হইয়া
তাড়াতাড়ি কাঁড়ীর ভিতর চলিয়া গেলেন, কিছু পরে সেই
ভাবেই ফিরিয়া আসিয়া যেমন হউক ত্রেশে শীর্ষাঙ্গ ধানে অতি
অসময়ে স্বীয় শৰীরের সমস্ত কষ্ট অগ্রাহ্য করিয়া রোগী
দেখিতে ছুটিলেন, মাথায় হৃত দিয়া ভাবিতে ভাবিতে বলি-

লেন “কোন আশাই নাই, তবু সর্বশেষ পর্যন্ত সত্যই প্রাণ-পণ চেষ্টা করাই চাই !” তিনি বৈজ্ঞানিক ও বিনয়ী, কোঁখায় চেষ্টার শেষ হওয়া উচিত এ কথার উত্তর তিনি নিজে দিতে সাহস করিতেন না ! রোগীর আঁত্তীয় আর একদিন বলিশেন “আপনি তো যতদ্বার করবার করেছেন—রক্ষা পেলে না, কি করব !”—তিনি কঢ়িষ্ট খুক্ত হট্টয়া বিরক্তি-সহকারেই বলিশেন “আঃ—কি বলচো ! বাঁচাতেই যদি না পারা গেল তবে ছাই কিহি করা হোলো—তার আর মূল্যই কি,, কথাই কি !” হায় অৰ্মেরা সকলেই গতি-মোহে মুক্ত, গন্তব্য ভুলিয়া থাকি ও আছি । সাধুন বা সাধনের ভানই আমাদের সব, সির্জিং কি-ছুই নয় !—তাই তাহাকে পাইও না ! চেষ্টা একফোটা বুঝি করিয়াছি—অমনি তার গর্বে অঙ্ক ! কিন্তু তিনি প্রকৃত ফলই মাগিতেন, আর কিছুরই মূল্য আনিতেন না, জানিতেন না ! অনেক বিষয়ে আমাদের এই মহা সুপ্রযুক্তির কিছু অভাস আসিলে আমরা বাচিয়া থাই ।

এক সময়ে হোমিওপাথিক চিকিৎসা স্থির হট্টয়া ঠাঁহার উপর রোগীর ভার পড়িল, কিন্তু ইহাতে কিছু না হইলে অন্য প্রকার বা অস্ত্র-চিকিৎসা আবশ্যক হইতে পারে এই মনে করিয়া রোগীর আঁত্তীয় ডাক্তার সরকারকে সবিনয়ে জানাই—লেন যেন তিনি উক্তচিকিৎসার উপযুক্ত সময় থাকিতে দয়া করিয়া জানান—ডাক্তার সরকার বিরক্তমাত্র না হট্টয়া সন্নেহে সচিষ্টায় অতি বিনয়ে বলিলেন—“নিশ্চয়ই ! আমার চিকিৎসা ক্রু মত্তামত অপেক্ষা রোগী মহাশয়ের জীবন বিস্তর মূল্যবান—তুমি নিশ্চিন্ত থাক, এই তত্ত্ব আমি ভুলিতে পারিব না ।” কয়জন ডাক্তারের এই বৈজ্ঞানিক বিনয়, একটি মনুষ্যোচিত মৌজন্য, এই জ্ঞানীর ঘোগ্য সংক্ষেপ, এই ভদ্রলোকের উপযুক্ত সরলতা আছে ? এক কথায়, কয়জন লোক সৈত্যসত্যই মানুষ ? ডাক্তারি কেন, সকল কায়েই সকল চিন্তাতেই

সকল চেষ্টা ও মতামতেই কয়জন লোক এই পথের
পথিক ? হায়, হায়, মানুষের স্থথ, দৃঃখ ও জীবনের মহামূল্য,
ও তন্তুলনায় আমাদের আড়ম্বররাশির তুচ্ছতা, আমাদের
মান-অপমান গৌরব-গ্রানি^১ লাভালাভের সম্পূর্ণ মূল্যশূন্যতার
কথা যদি সরকারের মত ক্ষণজন্মা ব্যতীত আর তু একজনেও
বুঝিত ও স্বীকার করিত তাহা হইলে রাষ্ট্রনীতি, সমাজ-নীতি
ধর্মনীতি, রাষ্ট্রপক্ষতি, সমাজ-পক্ষতি, ধর্ম-পক্ষতি, সমস্তই
তাহাদের বর্তমান কর্দর্যত্ব ত্যাগ করিয়া কি শোভনাত্তীই
ধারণ করিত ! স্বর্গমন্ত্রের ব্যবধান কত স্বল্পই না হইয়ে
যাইত !

ডাক্তার সরকারের মত মহচরিত্রের বিশ্লেষণ মাসিক পত্রি-
কার কয়েক পৃষ্ঠায় সন্তুষ্টিত রহে ; হৃতরাঃ তৎসৈষক্ষে আর
তু একটী স্থূল বিষয়ের সংক্ষিপ্ত আলোচনাতেই এই ক্ষুদ্র
প্রবন্ধ পর্যবেক্ষিত হইবে। পাশ্চাত্য বিজ্ঞান সাহিত্যে,
সুনিক্ষ সরকার মহাশয় একান্ত স্বদেশপ্রেমিক ছিলেন ; কিন্তু
স্বদেশ প্রেমের যে উপদেবতা মানুষকে সত্যের প্রতি অঙ্ক,
ন্যায় হইতে অক্ট, ধর্ম হইতে স্বলিত ও বুদ্ধি হইতে বিচ্যুত
করে, তিনি তাহার পৃজারী বা পাণ্ডি ছিলেন না ; বিদেশের
চাটুকারীতা তাহার চরিত্রকে কশ্মিন্ত কালেও কলঙ্কিত করে
নাই অথচ স্বদেশের সব প্রকার কুসংস্কারের বিরোধে এমন
অট্টল সংযত সাহস ও দুঃক্ষর প্রস্তাবের প্রতি এমন অক্ষমত
প্রশংস সমাজের নেতৃদলের মধ্যে অতি অন্তেরই চরিত্রচূড়া
সমুজ্জ্বল রাখিয়াছে ! রাজ-সভার মাননীয় সদস্যর পেই হউক
বা প্রতিবেশী ও বন্ধুদলের নেতৃত্বপেই হউক, যাহা স্বাস্থ্য,
সত্য, ও কল্পনারের পক্ষে ডাক্তার সরকার তাহারই নির্ভীক
পক্ষপাতী ছিলেন !

কলিন্তার পথে পথে প্রকাশভাবে অসহ্য অপ্লীলতার
গরল ও পূতি উন্মীরিত হইয়া চলিয়াছে, তথাকথিত ভদ্-

বংশীয় আবালরুদ্ধ নর নারী বেশ সামন্দে তাহা উপভোগ করিতে ব্যস্ত, অনেক মহামাণ্য নগরকুবের অর্থদানে সে ব্যাপারের সাহায্য করিয়া গর্বিবোধ করিতেও কৃষ্টিত হন না, এমন সময় শুনিলাম পুলিশ কমিশনারের হৃত্মে এবারের জেলেপাড়ার সং বন্ধ থার্কিবে ও তজ্জ্য বহুবাজারের জেলেরা ডাঙ্কার সরকারের গাল্লী ও কুৎসহ তাঁহার কেশবিরল কপাল ভূঙ্গিয়া দিবে। কর্তব্য-সেবার কপালে ততটা লাঙ্ঘনা ছিল-না, কাজেই ডাঙ্কারের যান ও প্রাণ অঙ্কুষ্ণ রহিল।

“নারী-জীবনের সম্বন্ধনা, বিবাহ-বিয়য়ক সংক্ষার, মুবক-দিগের চরিত্রোষ্টতি প্রচৃতি বিষয়ে ডাঙ্কার সরকার সরকারী বেসরকারী সৈকলভাবেই আপনার যথসাধ্য করিতে সুবিদাই উন্মুখ ও উৎসুক ছিলেন।

তাঁহার আয়-নির্ষার একটা উপাহরণ পত্রিকা-বিশেষে সম্প্রতি বাহির হইয়াছে,—তিনি যখন কলিকাতার শেরিফ—‘তখন বর্ষা প্রত্যাগত লর্ড ডাকারিগের সম্মানার্থ সভা আহ্বানের জন্য তাঁহাকে সাধারণে অনুরোধ করায় তিনি বলিলেন “আমি শেরিফ, আমাকে বাধ্য হইয়া সভা আহ্বান করিতে হইবে, কিন্তু, জিঞ্জামা করি, লর্ড ডাকারিগকে তাঁহার বর্ষায় ডাকাতি করার জন্য কি প্রশংসাপত্র দেওয়া হইবে ?”

যে বিজ্ঞানের চর্চা মন্ত্রণের উচ্চতম ‘অধিকার’ মধ্যে গণ্য ও ক্ষেত্রে তাঁহার সর্বোচ্চ মানিসিক ও ভৌতিক উন্নতি ও আনন্দ, যে বিজ্ঞানের সমীচীন আলোচনাই মানুসকে ধর্ষে, কুর্ষে, চিন্তায় ও চেষ্টায় খানুমেরই ঘৃতি দাম করে, যাহা ভিন্ন আর কিছুতেই তাহা পুরেনা, যাহার অভাব সর্বদেশে সর্বিকালেই প্রায় সমস্ত ঐতিহাসিক অনর্থের মুণ্ড,—যে বিজ্ঞানের ও বিজ্ঞানিক্ষেত্রে তাঁহার প্রবর্তন প্রত্যাশায়, এদেশে নবজীবনাভ্যন্দয়ের সময় মুহাম্মাদ রাম মোহন রায় বহু চেষ্টায় ইংরাজী শিক্ষার ব্যবস্থা করাইলেন, স্বর্গীয় ধীমান অক্ষয়কুমার

দন্ত যে বিজ্ঞান শৈশব হইতেই আমাদের নিকট পরিচিত ও আদৃত করিবার কত চেষ্টা করিয়াছেন সেই শিক্ষনীয়শ্রেষ্ঠ বিজ্ঞানকে কলিকাতা বিশ্ববিদ্যালয়ের পাঠ্যক্রমে গৃহীত করিবার জন্য বিজ্ঞানাচার্য ফাদার লাফেঁ ও তাঁহার পরম অক্ষেয় বঙ্গ প্রবর ডাক্তার সরকার কতই চেষ্টায় কতক মাফল্য লাভ করিয়া ছিলেন; এবং সেই বিজ্ঞানের আলোচনার স্থিধার্থ কত-ক্লেশেই পুণ্যকীর্তি মহেন্দ্র লাল তাঁহার সর্বশ্রেষ্ঠ আদরের বস্তু তাঁহার অত্যজ্ঞল কীর্তিস্তম্ভ, ভারতীয় বিজ্ঞানালোচনা সভা, স্থাপন ও তাঁহাকে স্বয়েগ্য গৃহে প্রতিষ্ঠিত করিয়া গিয়াছেন! এই সভায় বিজ্ঞান ব্যাখ্যার জন্য তিনি অস্বীকৃত শরীরেও কতইমাত্র স্বীকার করিতেন; পৃজনীয় ফাদার লাফেঁকে বলিতে শুনিয়াছি ডাক্তার সরকারের অন্য অধ্যবসায় ও একাগ্র নিষ্ঠার সম্মানার্থেই তিনিও শিক্ষার্থী-দিগের এত শৈথিল্য সহেও, এত সময় নষ্ট করিয়া ফাঁপা নিয়মে এখানে শিক্ষা দিতে আসিতেন। তিনি আর একদিন বলিলেন “কেহ কেহ মনে করেন বিজ্ঞানসভায় ডাক্তার সরকারের নিজের স্বার্থলাভ আছে;—স্বার্থের মধ্যে—আর্ম কতবার স্বচক্ষে দেখিয়াছি—বহু অর্থ সন্তোষিত রোগী-দর্শন এক ঘটার লেকচারের জন্য সামন্দে ত্যাগ করিয়াছেন। যদি বল যশ,—নিশ্চয়ই তাঁহাও তাঁহার উদ্দেশ্য নহে,—হইলেও —ধৃত সেই ত্যাগী হাঁহার ঘুশের আকাঞ্চা, সরঁকারের হৃত !

ডাক্তার সরকার ও ফাদার লাফেঁ এক সময়েই ভারত-বঙ্গ গুণগ্রাহী উদার হৃদয় লর্ড রিপন বৰ্ক্স ক সি: আই: ই, উপাধি দ্বারা সম্মুনিত হন; এই উপলক্ষে সম্পাদক প্রবর ও স্বলেখক ডাক্তার শন্তুচন্দ্র মুখোপাধ্যায় লৈখেন ‘এতদিনে এইবারমাত্র গভর্ণমেন্টের উপাধি-প্রাপ্তি অপাত্তের পত্রিকার্তে স্বপ্নাত্তের লক্ষণ হইল। এ ক্ষেত্রে যোগ্যত্বার মর্যাদা লর্ড রিপনই প্রথম ঝুঁথিলেন !’

কলিকাতা বিশ্ববিদ্যালয়-ডাঙ্কার সরকারকে সম্মানের ডি, এল, উপাধি দান করেন ; এদেশে ডাঙ্কারদিগের মধ্যে এক-মাত্র তিনিই এরূপে সম্মানিত হইয়াছিলেন। মনস্বী মহেন্দ্র গালের অবারঅব্যয়নকৃত মহাবিলাসের পরিমাণ এমনই প্রচুর ছিল যে এ বিষয়ে তাঁহার রুচি ও শক্তির ঈর্ষা অনেক সুপাঠ-কের মনেই উদ্বিগ্ন হইতে পুরে।

ডাঙ্কার সরকার প্রবল বৈজ্ঞানিক ও সবল আস্তিক ছিলেন ; ইঁহার ভগবন্তকি অত্যন্ত সতেজ, সরল ও স্মৃতিপূর্ণ ছিল ! তিনি অটল নির্ভরে, চরম শাস্তি ও পৰম প্রীতিতে ; আজম্য-মরণ সেই ভূমামহান অটল একের আশ্রয়ে থাকিয়া এখন নবজীবনের নবীনামন্দে সেই অদ্বিতীয়েরই জননীম্বেহের কক্ষান্তরে উন্নীর্ণ হইয়াছেন ; তাঁহার ইহজীবনের মৃহস নব-বিকাশে তাঁহাকে বেষ্টন করুক ; তাঁহার স্মৃতি ও কীর্তির আশীর্বাদ তাঁহার স্বজাতিকে ও সমগ্র মানবমণ্ডলিকে ধন্য ও কর্তব্যনুর করুক ।

ডাঙ্কার সরকারের পরিবারছেরা লর্ড রিপন প্রভৃতি বন্ধুর সহানুভূতিপত্র পাইয়াছেন, আমাদের তুচ্ছ অঙ্গকণিকাও তৎসহ উৎসৃত হইল। উষা—জোষ্ঠ ও আবণ—১৩১১ সাল।





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